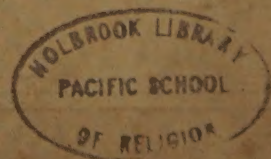


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A MAGAZINE OF CHRISTIAN EDUCATION

October, 1922

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Publishing House of the M. E. Church, South

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Nashville, Tenn. Dallas, Tex. Richmond, Va.

The Church School

A Magazine of Christian Education

VOLUME IV

OCTOBER, 1922

NUMBER 1



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Published Monthly
by

THE
CHURCH SCHOOL PRESS
150 Fifth Avenue
New York, N. Y.

Price, per year, \$1.25; Club Rates,
in clubs of six to ONE ADDRESS,
each, per year, \$1.00.

Foreign postage, 36 cents per year;
Canadian postage, 24 cents per year.

Entered as second-class matter De-
cember 4, 1919, at the Post Office,
at New York, N. Y., under the Act
of March 3, 1879.

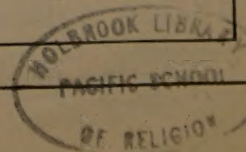
Acceptance for mailing at special
rate of postage provided for in sec-
tion 1103, Act of October 3, 1917,
authorized December 31, 1919.

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I cannot think of any objective possible to us as a people that has such unifying, harmonizing, and stirring power as the business of preempting the field of American childhood and youth for Christ, and, by the patient processes of education, growing a whole nation to love God with a whole heart and the neighbor as oneself.—WILLIAM S. BOVARD

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The Editors' Outlook

MUCH has been done in theory to unite all phases of religious education under one head in the church school. Plans and programs have been elaborated so that the social, physical and mental, expressional as well as the instructional, work for young people should all head up in the work of the church school. Out in Saint Paul, Minnesota, the House of Hope Church has successfully worked this theory out in practice, and provided in its church school a union of all organizations and societies.

In evening services the young people's society supplements the work of the morning session of the school. It is made the hour of self-expression and the young people are trained in worship and leadership. For the group of older young people, from eighteen to twenty-four, the meetings begin with a social half-hour and light refreshments. A brief business session and devotional service follow. Then the subject of the evening is presented by an outside speaker of power, with discussion and questions following. A similar service is also held for the group of high-school age, but seldom is an outside speaker introduced, and the discussion is the main thing. The meetings are planned by an interclass committee in connection with the director of religious education.

Among the various activities already carried on are junior and senior choirs, a departmental orchestra, interclass athletic contests and a monthly social. A church-school life committee is responsible for putting the young people into the life of the church, and helps to get the young people to assume their rightful responsibilities. It not only promotes the attendance of the younger folk at church services and prayer meeting, but furnishes waiters for church suppers, and workers for the every-member canvass, and other special church interests as they arise. This church school represents the church at the Young People's Council of Saint Paul.

There is coordination and cooperation all along the line. There is neither overlapping nor overlooking in this young people's work. What has seemed simply a fine theory in other's minds has been worked out here in practical terms.

WEDNESDAY, October 4, 1922, marks the Fiftieth Anniversary of the organization of the American Bible Revision Committee, the self-sacrificing labors of which from 1872-1901 made a notable contribution to the Christian literature of the world.

It is safe to say that in Christian education in America no greater service has been performed than that given by these revisers, in placing at our disposal what is generally recognized to be the most accurate translation of the Holy Scriptures in any language.

We may well sympathize with the feelings of the translators in wishing to avoid anything that might tend to glorify them either as individuals or as a committee, and yet, now that half a century has passed, it is highly appropriate that we of this generation pay our tribute, however humble, to this enduring service to the cause which we espouse.

In order that the church schools of America may suit-

ably recognize the work of the Committee, an Anniversary program for use in church schools is suggested for optional use on any convenient Sunday during October or November. It is our confident belief that these anniversary exercises may well be an opportunity for creating a new and nation-wide interest in Bible study.

AT the last annual convention of the Religious Education Association in Chicago, an organization of week-day religious education workers was formed for the purpose of providing for conference, fellowship, the study of problems in this new field and the exchange of practical suggestions. The following officers were elected: Rev. Frank M. McKibben, South Bend, Indiana; President; Miss Mary Newton, New York City, Vice-President; Rev. W. G. Seamans, Gary, Indiana, Secretary-Treasurer; Miss Edna L. Acheson, Tonawanda, New York, Chairman Executive Committee. In order that they may be advised of all meetings and activities of this organization, workers in week-day religious education throughout the country are requested to register at once with Rev. Frank M. McKibben, Y. M. C. A., South Bend, Indiana, giving their names, addresses, and positions.

A RECREATION Congress will be held in Atlantic City October 9-12. This Congress is called by the Playground and Recreation Association of America and Community Service (Incorporated) to provide an opportunity for the men and women who are interested in increasing the sum total of recreational opportunities in their towns and cities to get together to share experiences and information.

City superintendents of parks and recreation, directors of community centers and settlements, church workers, directors of boys' and girls' clubs, teachers of physical education and child welfare experts are among those who will be present.

They will discuss recreation for big cities, for small towns and for rural districts. They will exchange opinions on such varied subjects as community drama, community music, neighborhood organization, home play, recreation in industries, recreation in connection with churches, compulsory physical education, the administration of municipal recreation camps, swimming pools and activities of all kinds for boys, girls and adults. In addition to the general meetings special section meetings will be arranged for those who want intensive discussion of certain subjects.

This is the ninth Recreation Congress to be held in this country. Since the last Congress, called in 1916, the recreation movement has made such marked progress that this promises to eclipse all previous gatherings in interest. The lessons learned during the war in communities upon whom was thrust the responsibility for providing wholesome recreation for thousands of service men, and the experience which has grown out of it all in organizing community-wide recreation will be brought to this Congress.

Further information may be secured by writing the Recreation Congress Committee, One Madison Avenue, New York City.

Can the Public School Teach Religion?

THE recent rapid growth of week-day schools of religion has raised again the question, which many had supposed finally settled, as to the future of religious education in the United States. Are the churches to create a system of week-day schools, independent of the public-school system, or shall we ultimately come to such unanimity regarding the teaching of religion that we shall make this a part of the regular public-school curriculum?

A prominent religious weekly¹ strongly urges that the time has come to include religion and ethics in the courses of the public schools and state universities. The writer contends that the phrase "separation of church and state" has been given a misleading and perverted interpretation. "It was never the purpose of the founders of the nation to interdict the teaching of the spiritual disciplines in the institutions of learning provided by the community and the state, but only to prevent the control of public policies and especially of education by an established church." Through a general misuse of the term, "it has come to signify the exclusion of religion and morals from public instruction." In his belief, "the simple fact is that the inclusion of these disciplines in public education is essential to the best interests of the community, and is desired by a majority of the people."

IT is well in this connection to be reminded of the Roman Catholic position. It is clearly set forth in an able article by Father James H. Ryan entitled *A Protestant Experiment in Religious Education*, which appeared in the June number of *The Catholic World*. The occasion of the article is the rapid growth of the movement for week-day church schools. The writer refers to the Week-Day Religious School as "the Protestant response to conditions which are admittedly bad, and are becoming worse." He is quick to seize upon quotations from recent Protestant writers which support his contention that "the religious education of the great majority of American children has been grossly neglected, except by Catholics and Jews. The Sunday school has been a mere makeshift. . . . The public school has been unable to give a satisfactory training in religion. The result has been that millions, some say over twenty-seven millions, of our children are growing up with no religious instruction whatever." And although the three hundred week-day schools are now teaching some fifty thousand children, "this figure is small in comparison with the two million children reached by the Catholic school, nor does it in any way approach the number of children reached by the Jewish school." Nevertheless, it is to be regarded as "an important factor in the spread of evangelical doctrines in the United States."

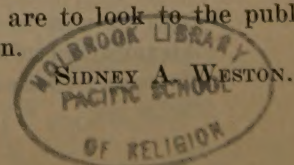
ON the whole, Catholics, in Father Ryan's opinion, need have little cause for apprehension. "From present indications there is little reason to believe that any influence will be powerful enough to break down denominational barriers to the extent of supporting a common educational program." In this article reference is made to the discussion of the legal questions involved in the use of public-school property and of the

expressed purpose to bring the work of religious education into cooperation with that of the public school, but the writer does not see in the movement for week-day religious schools a "sinister move aimed at eventual control by the sects of our system of public education," nor does he regard it possible that any such purpose could succeed. "Catholic educators see in the religious week-day school a notable departure from the prevailing Protestant attitude which seeks to divorce religion and education." Curiously enough, "this growing interest in the need of a fuller and deeper acquaintance by means of education with the truths of Christianity, is not merely a justification of the age-long battle which has been fought by Catholics. It is public acknowledgment that we (Catholics) were right in our contention that one of the major functions of the church is to educate."

To the question as to what attitude the Catholic Church will take "in case the non-religious character of the public school should be transformed by a practical recognition of the rights of the different churches to provide religious education for their communicants," the following significant answer is made: "It is inconceivable that the Church would give up its wonderful parish-school system, in which over two million children are being educated today, in order to escape the financial burden of maintaining it, even if the State should provide all the necessary requirements and safeguards for a complete training of our children in religion. Neither is it probable that the Catholic school system shall be maintained with the limitation that Catholic children be allowed to frequent the public school after a certain age or after a certain period of training in the parish school."

IN other words, Protestants may expect Catholics to increase rather than diminish their efforts to segregate Catholic children in parochial schools, to oppose rather than to encourage the teaching of religion in the public schools, and to rely upon the divergence in aims and in educational theory on the part of Protestant denominations to prevent the building up of any strong system of religious schools capable of meeting the needs of all the children of all the people. The question is not merely as to the inclusion of another *subject*, religion, into the curriculum of the public school, nor even as to the possibility of teaching this subject in a fair-minded, scientific spirit. It is not merely the question as to the right of Protestants to have this subject taught to Protestant children in the public schools. It must be remembered that there will be Catholic teachers, with the Catholic theory of education, and Jewish teachers, with Jewish aversion to the New Testament, who will be set to teach religion in the public schools of those communities where these elements exist largely in the population. But there are deeper questions even than these. There is the question whether religion is a *subject* at all, or whether it is not rather an attitude toward and an interpretation of life. If this be true, perhaps those are right who contend that religion must be the foundation of the whole of education, though it does not follow, nor does this make it any easier for us to think that we are to look to the public schools for education in religion.

¹ The Christian Century, August 3, 1922.



Bible Anniversary Suggestions

Commemorating the Semi-Centennial of the Organization of the American Committee on Bible Revision

Data for a Program in the Church School

I. Appropriate Hymns:

Break Thou the Bread of Life. Mary A. Lathbury.
Onward, Christian Soldiers. Sabine Baring-Gould.

II. Scripture Readings:

Psalm 119. 9 and 97-105.

II Timothy 3. 14-17.

Matthew 28. 19-20.

III. Historical Facts:

The word Bible is from the Greek, *biblia*, meaning "books." The original manuscripts of the sixty-six books of the Bible were written during a period of about sixteen hundred years—the Old Testament Scriptures in Hebrew, and the New Testament Scriptures in Greek. These original manuscripts were lost or destroyed. Copies and translations had been made of them, and from these copies and translations from the Hebrew, Syriac, Greek, Latin and Anglo-Saxon languages we derive our English Bible of today.

One reads with deepening interest the story of the earliest Hebrew writings—how the Pentateuch was preserved, as some assert, eight hundred years after the death of Moses, and was then either lost or burned when the Temple was destroyed, how it was restored from copies carried away by the Jewish exiles, how the other sacred writings were added from time to time during and after the days of Ezra.

(An excellent opportunity is offered to recreate an interest in the Bible study, through a consideration of the Holy Scriptures from the historical point of view. The story of how the Bible has come down to us through the succeeding generations is one of absorbing interest. It has much to do with Christian martyrdom.)

IV. English Translations and Revisions:

A. England's Contribution.

1. The man to whom we are indebted for the first English Bible was John Wycliffe, a Parish Priest of Lutterworth. His translation was not from the Hebrew and Greek, but a translation from the Latin translation, and was made in the fourteenth century.
2. The second translation of note was that made by William Tyndale, nearly one hundred years after the Wycliffe Version.
3. The King James Version was made in 1611.

B. America's Notable Contribution to Christian Literature.

1. It was some time after the publication of the King James Version that Bible scholars discovered the three most important biblical manuscripts now in existence, the—
Sinaitic now in St. Petersburg.
Alexandrian now in British Museum, London.
Vatican now in the Vatican, Rome.

2. Many old English words had, by this time, lost their original meaning, thus obscuring the text of the 1611 translation.
3. It was just half a century ago, on October 6, 1872, that in response to a call from the Church of England, American biblical scholars met in New York City to undertake the translation and revision of the Holy Scriptures, with a view to incorporating therein the new information found in the three sacred manuscripts of comparatively recent discovery, as well as in long buried cities of the past; information which helped to clear up many Bible passages which were formerly obscure, owing to defects of earlier translations.
4. These scholars were selected from the leading Theological Seminaries and Universities. Their work of translation finally resulted in the publication of the American Standard Bible, first given to the public in 1901.
5. It is a story of heroic devotion on the part of consecrated scholars that stirs our admiration and kindles our faith.
6. It has been left to time itself, perhaps, to give recognition to the work of this little band of American scholars, but this recognition, found in truly remarkable acceptance of the Holy Scriptures authorized under the name of the American Committee of Revision, has come at the hour when those who did the work are no longer with us.

Why an American Bible?

THE King James Version, known in America since Colonial times, was prepared by a selected company of scholars at the express command of King James I of England and was first published in the year 1611. All the authorized editions of this text include the original dedication: "TO THE MOST HIGH AND MIGHTY PRINCE, JAMES, BY THE GRACE OF GOD, KING OF GREAT BRITAIN, FRANCE AND IRELAND, DEFENDER OF THE FAITH, etc. The translators of the Bible wish Grace, Mercy and Peace, through Jesus Christ our Lord." Then follows the dedication proper beginning with the sentence, "Great and Manifold were the blessings, most dread sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty's Royal Person to rule and reign over us." It ends with the sentence, "The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honor of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour."

How strangely unreal and out of place these words

seem in a Bible for use in a modern democracy! Yet this dedication as a whole is quite in keeping with the equally obsolete expressions that abound in the body of the text itself. Since the publication of the English Revision of 1881 the older King James Version can no longer be regarded as the standard English (British) Bible. This distinction now belongs to the English Revised Version, the authorization for which was given by the Convocation of Canterbury of the Established Church of England (1870), the same Convocation appointing from its own body a representative committee of Old and New Testament scholars to make a revision. With this British Committee of Revisers there cooperated a voluntary committee from the various Protestant churches of America. It was this American Committee of Revision that twenty years later sent forth the "American Standard Edition of the English Revised Version."

It must be remembered that the American Committee of Revision cooperated faithfully with the British committee in the production of the English Revision of 1881 in the hope that a common revised version might continue to serve acceptably both the British and the American people. Long before the English Revision was completed, however, it had become clear that the two committees, owing to their geographical isolation from each other, the diverse national development of their respective countries, and the subtle difference in the English language spoken in the two countries, could not agree in hundreds of separate instances upon what was to be the preferable or what the more accurate English renderings of specific words, phrases, and idiomatic expressions of the original. But since the British committee was the final authority in the matter, and since the English Revision was being prepared primarily for Great Britain and only incidentally for America, the preferences of the British committee were quite properly adopted. The "Readings and Renderings Preferred by the American Committee" were, however, recorded in the appendix of this English Revision, where they take up many pages of fine print. An examination of these "preferred readings and renderings" of the American committee would alone serve to emphasize the urgent need for an independent American Revision, such as was provided in the American Standard Version of 1901. But in America the popular choice is not between the excellent though peculiarly English revision of the British committee and the equally excellent but more peculiarly American revision of the American Committee, the American Standard Version. The choice is between the American Standard Bible produced by the American committee of Revision and the older King James Version, which both the American and the English revisions have sought to bring up to date.

In the American Standard Revision we have a substantial approach to a distinctively American Bible, in the use of which it should not be difficult for all branches of the Church of Christ to unite. As such it should be given the right of way. Its general use and introduction should in turn make it easier to insist upon the universal use of the English language in all services of public worship except for missionary and evangelistic purposes. There could hardly be a greater single religious influence for Christian unity and patriotism in the days to come than an American Bible for Americans, adopted and used by all the churches and church schools and by the American home.

HENRY H. MEYER.

Bible Texts Illustrating Changes made by the American Revision Committee

KING JAMES BIBLE

AMERICAN STANDARD BIBLE

Job 19: 26, 27

And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.

And after my skin, even this body, is destroyed, then without my flesh shall I see God: Whom I, even I, shall see, on my side, and mine eyes shall behold, and not as a stranger.

Job 36: 32, 33

With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt. The noise thereof sheweth concerning it, the cattle also concerning the vapour.

He covereth his hands with the lightning, and giveth it a charge that it strike the mark. The noise thereof telleth concerning him, the cattle also concerning the storm that cometh up.

Psalms 19: 3

There is no speech nor language, where their voice is not heard.

There is no speech nor language; their voice is not heard.

Isaiah 9: 1

Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

1 Corinthians 13: 1

Though I speak with the tongues of men and of angels, and have not charity.

If I speak with the tongues of men and of angels, but have not love.

1 Corinthians 15: 33

Be not deceived: evil communications corrupt good manners.

Be not deceived: Evil companionships corrupt good morals.

1 Timothy 6: 10

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

2 Timothy 3: 16

All scripture is given by inspiration of God, and is profitable for doctrine.

Every scripture inspired of God is also profitable for teaching.

Hebrews 11: 1, 2, 3

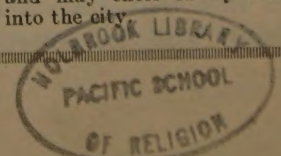
Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Now faith is assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.

Revelation 22: 14

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.



The Preeminence of Jesus in Education

By W. A. Harper

NOT without reason do we speak of the preeminence of Jesus. We who teach rejoice in recognizing him as the Master. He stands out above us. His character compels our reverence. We instinctively worship him. This preeminence is as marked in him as a teacher as in any other realm of his life. He is preeminently the ideal teacher.

Oftentimes have we had his methods expounded to us, how that the manner of his presentation tallied ever with the laws of the human mind and that too in a day entirely ignorant of those laws. We are told of his remarkably effective use of illustrations, of his rare skill in employing questions, of his wonderful story-telling ability, of his utilization of experience to illustrate an advance in knowledge, of his delimitation of his themes to a single focal issue, of his marvelous success in driving home his lessons to a definite conclusion, of his employment of object-lessons so that the object should be forgotten in its elucidation of the truth he was expounding, of his recognition of the fact that the finest fruit of education comes through personal association of teacher and pupil, of the social motivation of his life and message, of his authority in his subject, of his supreme faith as the basis of his every utterance. Any one of these themes could worthily and profitably engage us for detailed discussion. They are his characteristics as a teacher, but his preeminence in education rests on three great principles or attitudes toward life and knowledge that differentiate him from all other teachers. His preeminence in education rests on considerations far more fundamental and substantial than correct methods of teaching.

His View of the Child

The view that Jesus held of childhood collided diametrically with that entertained by the religious leaders



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The Sermon on the Mount

Jesus Teaching on the Mount

of his day. Even in this the twentieth century since his advent Christian people do not fully comprehend it. They certainly do not habitually act upon it. "Children exist for their parents," said the parental wisdom and practice of his times. Jesus taught the opposite. Wisdom then regarded children as aliens from God. But Jesus said: "Of such is the kingdom of heaven." Pious parents in those days considered it their highest spiritual service to make their children like themselves. Jesus said, "Unless ye become as little children, ye shall not enter into the kingdom of heaven." No wonder little children have always loved Jesus. He has redeemed them in a double sense.

But what are the implications of this teaching? We are now in the midst of the remaking of educational method in terms of child life. Education has been adult-centric. It is now becoming child-centric. Pedagogy now is alert to discover the unfolding powers of the child's

mind. The curriculum today is not a hard and fast group of subjects, but highly elective and personal. Vocational guidance is recognized as a most profitable service to youth, not the kind of guidance that undertakes to force the guide's view on the young man or woman, but that conscientiously seeks to elicit the soul's own aptitude and to fan the spark of its inspiration into the flame of consecrated endeavor. The new conception of education is that it should result in personality, not individuality. Individuality is selfish. Personality is social and altruistic. It is based on service. So much for formal education in the schools.

But education that is child-centric is not limited to the schools nor to formal instruction. Every act of life leaves its educational precipitate in character. The home is a basic educational institution. So is the playground. So is the social order in all its manifold contacts with life. So is the church. Education viewed from the standpoint of childhood is teaching us how to

live with and for each other and unto God. So that education is Christian idealism practically applied in the nurture of life. Its great aim is the production of Christian character. Toward this end all learning, all teaching, all direction of conduct converge. According to this conception education cannot profitably be divorced from religion. Education is itself properly conceived of as religious and religion is educational in process and manifestation.

Christians must therefore view with favor any proposal to bring religion and education into closer affinity. Our public schools cannot teach religion. Our church schools are admittedly inadequate to meet the requirements of a complete program of religious education, though they can help and have helped in that direction. There is need for week-day religious instruction, and the need is being supplied in hundreds of centers today and by several excellent methods of organization and administration. The great outstanding need of present-day American Protestantism is the erection of a system of religious schools, paralleling our public schools, and equally efficient. I have no doubt this system will come. It will come because childhood and youth need conduct motivated in terms of Christian truth and Christian idealism. Jesus made them the center of interest educationally. In childhood is the hope of the world and of the kingdom. When our educational system becomes truly life-wide and child-centric, it will recognize the exalted place of Christian nurture in the development of the kingdom of God. The real achievement of education will then be seen to be the keeping of those born right with God ever conscious of their right relationship with him. Christian education is destined to become the most potent method of evangelization. In enunciating his view of childhood Jesus is unique among the teachers of the world.

His View of Deed and Doctrine

Jesus' view of the relationship of conduct and life-principles is as stimulating and as revolutionary as his view of childhood. It is the logical, the inevitable outgrowth of his view of the child's relationship to the kingdom. Children cannot comprehend doctrine. Some of us adults have difficulty in grasping the significance of many teachings of Christian theology. The practice of Protestant churches, generally speaking and particularly in America, has been to wait until children come to the point of understanding the doctrines of the faith before accepting them as members of Christ's kingdom. Doctrine is the basis of Christian character, they have said. But Jesus regarded children as born into his Father's kingdom. He considered it the duty of adults to train them to live as Christians, the doctrine at the proper time taking care of itself in the normal process of ripening experience and in a system of instruction consonant therewith. In John 7: 17 we hear him saying, "If any man will do his will, he shall know of the doctrine"—the very antithesis this of the Protestant program of kingdom enlargement. But Jesus is right. Men lived before they philosophized about it. Men acted from right motives before they reduced them to moral and ethical systems. Life precedes theory about life. We need religious living more than knowledge about religion. There is a vital difference between doing and knowing the truth. Christian living makes Christian doctrines clear. This viewpoint of the Master tallies with the modern

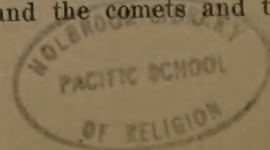
teaching of psychology—that life is a unity and that present in every experience is a cross-section of every function of the soul. We are not able to separate our life into departments, labeling one moral, another social, a third religious, and the like. We function as a unity in every experience. Religion therefore is not a grafted on thing—it is a natural, normal instinct of the soul, ineradicable and eternal. But the Christian religion has a history, is a record of the religious experience of many persons, and is also a revealed system of truth in many particulars. This history, these experiences of God, this system of revealed truth, it is the inalienable right of every child to know. We return again to the necessity of an adequate system of religious education that shall supply the growing life with the Christian nurture suited to its mental powers. It is nowhere recorded of Jesus that he held a public evangelizing service or that he drew the net after any public discourse. His disciples were hand-picked. Teaching was his method of recruiting the kingdom, even with reference to adults. What a teacher he was!

The church has not applied the Master's principle of deed as the basis of doctrine, of practice as precedent to theory in moral and spiritual progress. Neither has the educational practice of the schools as yet come under the complete influence of his precept. The laboratory method of the natural sciences, which to a limited extent is employed also in the social and philosophic sciences, is a stride in the right direction. But even here for the most part experimentation is at best but a proof of a theory. To be educational in the highest, best sense, experimentation should lead to theory, the laboratory should precede the classroom discussions. For Edison in his laboratory as for every creative scientist in the catalogue of the world's great scholars this has been the method. It is the only way for the growth and enlargement of any field of knowledge. The discovery of vast continents of truth rests on the adoption of Christ's great principle of the relation of practice to theory, of deed to doctrine, by the investigators and scholars of the world! The enunciation of such a view makes him the preeminent leader of the educational thinkers of the world.

His View of Truth

But it is in his conception of truth that his preeminence in education reaches its climax. Jesus revealed God as the loving heavenly Father, as immanent in his world and as transcendent above it, that is, as greater than his world. He revealed God not only as the creator of the world, but as vitally and perpetually interested in its progress and development. Whatever men do should be with the express purpose of glorifying God. Now men in those days had an idea that singing and praying and offering sacrifices and paying tithes were special means of glorifying God. Men today have quit offering sacrifices and some of them are so stingy that they have never begun to tithe, but they continue to consider that song and prayer and public worship and grace at meat and family prayers and testimony in meeting are the only means by which we glorify God. How amazingly different the view of Jesus!

According to this Teacher, when men study the heavens and map them, learning the times and seasons of the planets, reducing the meteors and the comets and the



northern lights and all the rest of the phenomena of the sky to a system, thus making possible the navigation of the seas and the air, they are glorifying God. Likewise when men study animal life and reduce to an understandable system the laws of biologic growth from the embryonic protoplasm to the body of the most intricately complex mammal, they are but thinking God's thoughts after him. They are glorifying God. So too when a captain of industry discovers a better process of manufacturing any article useful for man's life or an engineer constructs a tube under a river saving hours and hours of time for thousands and thousands daily who must get over to the other side, God is being glorified. Jesus revealed God as interested in all our life, its every experience. How satisfying!

But he did more—he revealed him as the author of truth, of all truth. He declared that God's Holy Spirit should lead men into all truth. What then becomes of that age-long notion of the conflict between faith and men's mental powers, between science and religion? God is the author of faith as of our mental powers. He is the author of scientific as well as of religious truth. Is God in conflict with himself? How silly! But when religious dogmatists deposit some doctrine that conflicts with the facts of God's universe and when scientific dogmatists propose some theory that opposes our experience of God, what are we to do? We are to look the issue squarely in the face and set out to discover the truth.

Very likely both sets of dogmatists are partially right and partially wrong. It is our duty to discover the truth. God expects it of us. To do so is to glorify him.

This brings us to the point where we must say that the apprehension of truth is a growing thing. Progress is its characteristic. We find this true of all truth—religious as well as scientific. The conception of God in the opening chapters of Genesis is not the conception of him that Jesus revealed. The morality of David is not the morality of Paul. Christians today do not condone slavery, as did the Christians of the first Christian century, nor is our conception of womanhood the same as theirs. There has been progress in the apprehension of Christian truth and this progress will continue, till every knee shall bow and every tongue confess. And when all truth in every realm that touches the life of man is finally known, it will be harmonious and complementary. We have our conflicts now because we are ignorant. When perfect knowledge comes, as please God it will come, all conflicts will have disappeared and only the truth of God will abide. In giving to men this conception of the unity and harmony of all truth and in commissioning men to seek for it under the leadership of God's Holy Spirit, Jesus shines forth as the preeminent patron of truth. In John 16. 13 we hear him say—"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." And where the Holy Spirit leads, we may safely follow.

A Church Wide System of Leadership Training

By John W. Shackford

THE church is facing its world task. Visualize, if you can, the large outlines of the task of Christianizing the world—not merely putting the gospel in reach of every man, but trying to make our Christian religion operative in the lives of men, in their thinking, and in their ways of living together—a world at war with itself and conscious of its need of a Saviour as never before.

The problem before the Christian people is that of exposing the mind of the world to the captivating power of Jesus Christ; to bring that world within his influence so that it may know his thoughts, understand his spirit, and be able to see in him the answer to its cry of need. The present agitation regarding religious education is essentially an insistence upon a readjustment in order to meet a new situation in the world. You will recall that the methods of former wars had to be scrapped in the face of new facts and the new situation of the World War. This is an hour of scientific education, of growing internationalism and world consciousness, a time when the crystallizations of the past have been broken up. This is a time when the world in the remaking is obviously to be controlled by those who make use of the methods of scientific education. and we should expect the Christian

people to be prepared to meet the new situation in a new way. If, then, at this time, we insist that a church more concerned about taking the world for Christ than about anything else must adjust itself to this situation and give our religion a chance to capture the mind of the world through processes that are essentially educational we are but saying the obvious; we are but insisting upon what is inevitable if the church is to meet the demands of the present hour.

Now the approach to any such gigantic task as that of adjusting the Christian forces of the church to the educational viewpoint, to an appreciation of the new sources of power at their command in religious education, must be by means of the preparation of a leadership. For it is through a competent leadership always that the forces and resources of an army must be organized and directed. Our immediate and pressing problem, therefore, is to capture for religious education the outstanding leadership of the church and to prepare a competent leadership to help usher in an era of church-wide religious education.

First, then, let me say that in the development of a church-wide system of leadership training for religious education some such attitude as to the strategic and fundamental nature of the task must characterize those who are

responsible for the program of leadership training. I do not believe that this problem can be approached from the side of the popular mass. A wise strategy begins with those who are prepared to receive the training and the idea and to pass it on to others. In so far as leadership training is thought of merely as an incidental attachment to the work of "up-to-date" Sunday schools, rather than as a means of capturing the leading minds of the church for a more effective way of Christianizing the world, so far will there be an ineffectual system. Our problem is to get hold of the open-minded leaders of the church, those who are responsive to the demands of new situations and great commanding ideas. Our task, then, is to get them to face the facts of the present situation. We need not hesitate to ask such men to pay the price of readjustment and of an enlarged understanding of the will of God and of the opportunity of service in their own time. It may mean the disturbing of some who are now satisfied with things as they are, the breaking up of a strategic order of mind in order that the mind may find itself in a world throbbing with new problems of human need.

We necessarily must begin where we are and take advantage of every opportunity. Furthermore, whatever advance is made at any one point has its inevitable effect upon every other point in the line. There are, however, some strategic lines of approach. I shall merely suggest some of these.

I. Colleges and Universities

The church colleges and universities should make the preparation of leaders in religious education one of their chief contributions to the work of the church.

It is a sound position that the church college is to be regarded as at one with the true aim of the church of Christ. The church college must be held as one of the most necessary agencies for realizing that aim. Just in proportion as it is clearly understood that the gospel is to be made operative in life by teaching, and that the task of the church is in reality a vast educational undertaking to provide for the religious education of all the people in accordance with the Christian ideals of life, will it appear that the Christian college is called upon to become the training camp of that leadership which is to carry forward the enterprise of the kingdom and which is to labor for the Christianization of the world.

At a time when it is becoming increasingly clear that the future of civilization is to be in the hands of the educator and when it is equally clear that the religion of Christ cannot have a fair chance to win its way in the world unless it is inwrought into an educational system which reaches all the young life of the people, at such a time the church college by training teachers and leaders for religious education has one of the supreme opportunities in educational history to serve the cause of Christianity and of human betterment. It has an opportunity to render a service to education and to religion alike. It is my firm conviction that the church college will fail in its duty to education and to society if it does not at this time take the lead in putting religion in its proper place in educational thought and practice. And it will fail in its duty to the cause of religion and the church if it does not lend its support to demonstrating the fact that the way of triumph for the Christian religion is through the educational process.

I can merely suggest what must be the effect of such a service on the part of the colleges in the vital efficiency of

the Christian ministry of the future, and what it will mean to have the leadership in the laity of the church intelligently awake to the significance of religious education, and intelligently cooperating in trying to make a Christian world in accordance with God's laws of growing and developing life.

II. Leadership and Demonstration Training Schools

We must, of course, provide some direct way of getting at the present responsible leadership in church and church-school work and helping it to a more intelligent and efficient approach to its task. I know of no better way to do this than to try what I have termed a leadership and demonstration training school for the church. This will usually be a summer school of two or more weeks' duration. No effort should be spared to present the work of this school in all its aspects in the strongest and most commanding way. The aim ought to be the challenge, the interest of the real church leadership and to create a desire on the part of those of insight and ability to introduce schools of the same general type into their own areas. This should lead to what we may regard as another important step in this program.

III. Establishment of a System of Educationally Standardized and Supervised Training Schools

The standards for these schools should include regulations regarding the organization, management and educational supervision of the schools; the courses of study; the character, extent and conditions of work; and a general and specialized equipment of the instructors authorized to offer credit courses in such schools. Here, in my judgment, is one of the important points in the strategy of this development—to discover and mobilize the available resources in this field and to organize situations in which to use these resources most effectively. It means nothing less than an effort to discover every expert teacher of religious education in the denomination; every one who is a master of a given aspect of the subject; and others who have the general background of training and experience and who, with some additional specialized training, may render an expert service and to send these out to teach in organized and prepared situations. The aim is to assemble those who are prepared to give expert guidance in religious education and make use of these in a chain of well organized and carefully supervised training schools. In a general way the instructors who teach in these schools should be so well prepared to teach the special courses they are authorized to offer as we expect college professors to be prepared to teach in their own special fields. Furthermore, persons should be selected as instructors with a care comparable to that which any self-respecting educational institution exercises in selecting the members of its faculty. The mobilization of a corps of high-grade instructors is in itself no small undertaking. Yet it can be done. A number of well-equipped teachers may be available, who, under proper educational supervision and with a well-arranged administrative organization, may be used to carry the best ideals and practices in religious education to the working force of our church schools throughout the country.

What has been suggested must be regarded merely as a preliminary to the actual training of the force in the local church or community. We shall never make any progress

(Continued on page 48)

The Workers' Conference¹

FOR a number of years the Workers' Conference as an agency of training has been steadily grow-

By
Wade Crawford Barclay

ing in favor. In many churches a few years ago the teachers' meeting was an established institution. It was used as a means of giving teachers immediate help in the preparation and teaching of the lessons. At its best it also attempted to meet another need more or less generally felt—that of improving methods of teaching. For a considerable period it served a useful purpose, but it has been losing ground for more than a decade until today the church that maintains a successful teachers' meeting is a rare exception. We sometimes hear the passing of teachers' meetings bemoaned, but the fact is they have given way to more effective agencies of training. In the Workers' Conference plan a broader conception of need is in the mind than gave rise to the teachers' meeting. It is an improvement also in that it plans in a much more fundamental and adequate way for meeting that need.

The General Plan

What It Is. By Workers' Conference is meant a plan of training which brings together the workers of the church on one evening a week for training by means of instruction, lectures and round table conferences. The plan may provide either for one or two periods as described later. The term conference indicates the genius of the plan: *central emphasis upon conference*—that is, discussion in which all are expected to participate. While discussion on the basis of careful preparation, skillfully guided by the best available leader, is the main feature, one period of each session may be devoted to a lecture course.

An All-Workers' Conference. As it has been usually conducted the Workers' Conference is of and by and for the officers and teachers of the church school. All of the officers and teachers by virtue of their relationship to the church school are members. The presidents and secretaries of the organized classes are often included. There is no inherent reason why the Workers' Conference should be limited to the church-school officers and teachers. In many churches it may well be conducted as an all-workers' conference. It is important that church workers, other than church-school teachers, should be trained, and this plan is one that may readily be used to make provision for the training of as many distinct groups of workers as are represented in the organization of the church.

An All-Evening Session. An advantage of the Workers' Conference is that it utilizes the entire evening, providing two or three successive periods. This is an economy of time. It is very much better to have two or three separate sessions all on one evening of the week than to attempt to bring together practically the same group of people on two or three different evenings of the week.

An Essential Agency. In some one of the typical forms described below the Workers' Conference is essential to the highest efficiency of church and school. It is indispensable as a means of developing singleness of aim, the spirit of team work, intimate acquaintance with the local field and its peculiar problems, and the knowledge and

skill without which the work of church and school cannot be effectively carried on. It is so simple in organization

and its values so plainly evident that it needs no more effort for its successful administration than the most universal forms of church activity, the service of public worship and the prayer meeting. It is equally adaptable to the needs and situation of rural and village churches, the suburban church and the down-town institutional church.

Organization of the Workers' Conference

Presiding Officer. Simplicity of organization is a distinguishing characteristic of the Workers' Conference. Like any other working body it requires a head. Usually the general superintendent of the church school or the director of religious education is by common consent recognized as the leader and as presiding officer. If it is an all-workers' conference the presiding officer may be the pastor or the director of religious education. If the church has a director of training this officer may be the logical person to lead in the work of the conference. A secretary, to keep a full record of important proceedings, is desirable. The secretary of the church school may serve or a special secretary may be chosen as seems best.

Program Committee. A program committee, or if deemed preferable an executive committee, charged with responsibility for formulating the general plan, working out the detailed program, and carrying the burden of administration, is essential. A small committee of three, or of five at most, will be found most satisfactory. It should be understood that the committee will counsel freely with all members of the Workers' Conference on important matters. Frequently questions should be briefly stated to the conference as a whole, decision to be by majority vote of the conference.

Special Committees. Special problems may arise from time to time. These should be committed to special committees. This plan will be found more effective than to have a long list of standing committees. A committee appointed for a special purpose is more likely to address itself with zeal and effectiveness to the accomplishment of the task for which it is created than is a general committee to which miscellaneous job-lot tasks are assigned at irregular intervals.

Typical Forms

The Workers' Conference is variously organized and conducted by local churches.² That it may be clear how adaptable an agency of training it is and how widely useful it may be made, I will describe several typical forms.

¹ In another issue, THE CHURCH SCHOOL will continue the discussion of this important subject.

² In the Methodist Episcopal Church, South, the Discipline requires the organization in every pastoral charge of a Workers' Council, which shall be composed of the pastor and general and department officers and teachers of the school. In case, however, the Young People's and Adult Departments are not organized, one representative of each of these groups shall have membership in the Council. The functions of the Workers' Council are stated as follows:

- (1) To offer a medium for the exchange of ideas between the leaders of the school.
- (2) To assist in coordinating all the plans and policies of the school in the several classes and departments.
- (3) To consider all the interests of the school and recommend plans and policies to the Committee on Sunday Schools, or to the superintendent where no Committee on Sunday Schools has been created.
- (4) To consider and provide for the carrying out of plans and policies brought to it by the superintendent of the Committee on Sunday Schools.
- (5) To consider with the pastor all matters which he may desire to bring to the attention of the entire local school leadership.

Each has been actually used successfully by various churches.

General and Specialized Training. This form of Weekly Workers' Conference provides general and specialized training. A two-period session is held. The first period is a general session devoted to discussion, on the basis of textbook study, of such subjects as The Pupil, The Principles of Teaching, Sunday School Organization and Administration, Training in Worship, General Introduction to the Bible, The Life of Christ, and Teachings of Jesus. The second period provides departmental sessions with specialized training for various groups of workers, such as teachers of beginners, primary teachers, junior teachers, intermediate teachers, senior teachers, young people's and adult teachers, administrative officers, officers of young people's societies, general officers of the church, or any homogeneous group that may be brought together.

Following is a suggestive program for such a session:

7:30 p. m. Assembly Worship

Hymn; Bible reading on the subject of study for the evening; Prayer.

7:45 p. m. General Session

Subject of study: The Pupil

Discussion method used in teaching the lesson.

8:30 p. m. Departmental Classes: (1) Teachers of beginners; (2) Teachers of primaries, etc., with study of appropriate specialization training textbooks in each class.

9:15 p. m. Dismissal of classes.

General Training and Lesson Study. A second form is a Weekly Workers' Conference combining general training with study of graded lessons. Perhaps the best way of presenting this plan will be to describe it as it has been actually used with marked success in a Chicago church. In this instance, for the first period of the session the teachers meet in groups by grades. Where there are three or more teachers of any one grade, as, for example, first-year primary, or fourth-year junior, they constitute a separate group. Any grade which has less than three teachers is combined with the next higher. For example, there being but one first-year intermediate class, the first and second-year intermediate teachers must meet together. One teacher of each group is designated as the group leader, except that each of the department superintendents is leader of a group. In the beginning the first work of each group is that of becoming thoroughly familiar with the purpose of the graded lessons as a whole, and with the purpose of the particular courses being taught by the teachers of that group. Following this each week the lesson or lessons for the next Sunday are considered as follows: (a) The content of the lesson; (b) How is it to be taught? (c) What is its relation to the purpose of the course? After forty-five minutes spent in this way, the groups all come together for a general session in which there is discussion on the basis of textbook study of some one of the general subjects of the standard training course.

Not a few Sunday schools are having difficulty in successfully using the graded lessons. There are two principal reasons, both in the teacher. The first is a lack of general training for the work of teaching; the second is a lack of specific knowledge of the lesson material and how it is to be used. Such a plan as this just described would go far toward remedying these conditions.

This form of Workers' Conference is obviously best

adapted to large schools having several classes of each grade. It is not impracticable of use in a school having but one class of each grade, namely, three primary teachers, three junior teachers, three intermediate teachers, etc. In this case, the time for lesson study would be necessarily divided equally between the three lessons. The superintendent of the department might teach all three lessons or each teacher might be called in turn to present her lessons briefly, time being allowed for discussion of the method of presentation. It is highly desirable for the teacher to have a thorough acquaintance with at least all of the teaching material of the department. That is to say, a primary teacher should be familiar not only with the teaching of the particular year's work she is teaching, but with all of the three years' material of the department. So also with the teachers of the other departments.

General Training, Local Problems and Lesson Study. A third form is a Weekly Workers' Conference that combines general training, study of local problems, and study of the lesson. A typical program for such a conference is as follows:

7:30-8:15 p. m. General session, opening with hymn and prayer.

Subject of study: Principles of Teaching.

Discussion method used in teaching lesson.

8:15-8:45 p. m. General session continued.

Hymn.

Local Problems Discussion—Subject for the evening: To what extent do we succeed in holding our teen-age boys to the church school and the church?

a. Paper (eight minutes): Our Record for the Past Five Years (a survey based on the study of the records showing the number retained and the number lost).

b. Paper (eight minutes): Analysis of Causes.

c. Discussion (leaders appointed in advance): How can we improve our record?

8:45-9:30 p. m. Departmental sessions for specialization training or lesson study.

This type of Workers' Conference may be held in a church where graded lessons are used or where the improved uniform lessons are still continued. In either case it is highly desirable for departmental sessions to be held for lesson study, or, better still, for specialization training. Both the truth to be taught and the methods of teaching vary with the different age groups.

Monthly Conference. When it seems impracticable to maintain a weekly Workers' Conference a monthly session may be used. A two-part session may be held, the first given to the study of a standard textbook; the second to discussion of some live local topic. The loss in the use of the monthly plan is greater than that of merely having fewer sessions. Since the sessions are held at such long intervals it is difficult to maintain interest. Progress in study is also very slow. Nevertheless, with persistence, progress is made and slow progress is better than none.

Monthly Three-Session Conference. An alternative monthly plan combines provision for general textbook study, a business session, and departmental session for specialization training. This form of Workers' Conference has been maintained successfully by a considerable number of churches. One of these is the First Christian Church, Seattle, Washington. The Director of Religious Education of this church writes:

"Reports show that a large percentage of our workers regularly attend our monthly Workers' Conference. It has been an effective agency in training and developing

teachers and officers and promoting the work of the school in general. Dinner is served at 6:30. The two-hour period following is divided into four sessions—(a) Departmental conferences; (b) Devotional meeting; (c) Business meeting; (d) Educational session. The departmental conferences, lasting forty-five minutes, are in charge of the department superintendents. At times a textbook has been studied; at other times a discussion of departmental problems and needs has been conducted; sometimes we have had specialists from other schools come in; again, the superintendent or a teacher may present a model lesson with opportunity for discussion. The devotional service is brief, including a five-minute talk by the pastor, a hymn, and one or several prayers. The business session is limited in time and is given over chiefly to the presentation and consideration of reports. The educational period, thirty-five minutes, is devoted to textbook study. Several books have been studied and completed. Our programs have varied somewhat from year to year."

Community Workers' Conference. In towns and villages where churches are small the workers of two or more churches may be brought together weekly or monthly in a Community Workers' Conference. In many instances, in which the churches of a community could not individually maintain successful Workers' Conferences, by combining their resources a strong, effective conference

may be maintained. Many of the textbooks of training are common to the evangelical denominations. The problems of the various churches of a community are similar, in many cases identical. The leaders of these denominations have cooperated in formulating standards, developing outlines, securing writers, editing and publishing the textbooks. If the same spirit of cooperation prevails in the local community, local church leaders should be able to cooperate successfully in organizing and maintaining a Community Workers' Conference. Not infrequently well-trained laymen, a school superintendent or principal or a county Y. M. C. A. worker, who would not feel free to cooperate in a denominational school, can be enlisted as teacher or as leader of the problem period. Obviously, also, cooperation increases the resources of leadership from the ranks of active church workers. One church may have an unusually efficient primary superintendent, another a particularly successful boys' leader, and a third an especially well-trained superintendent; all may be utilized in the leadership of the Community Workers' Conference.

These, which I have described, are by no means all possible forms of the Workers' Conference. Other adaptations will suggest themselves to resourceful workers.

An Installation Service

For Officers and Teachers of the Church School. Prepared by John W. Darr

At the Spring Street Presbyterian Church, New York City, an annual service of Installation for the church-school teachers is held. After a sermon dealing with some phase of religious education, the teachers and officers are called to the front of the church and are addressed by the pastor as follows:

Dearly Beloved:—

In calling you to be teachers and officers in our church school, this church has given you the highest recognition which any congregation can confer upon its members. To be set before the childhood and the youth of the church as one worthy of being imitated carries with it great responsibility. But your responsibility does not end with example. To you we commit the task of inspiring our group of boys and girls to see the City of God and to give themselves to its realization. There is no higher calling. And now in accepting this high office I ask you to make public your recognition of your responsibilities by answering the following question:

Believing that the kingdom of God must come through teaching our boys and girls to "do justly and love mercy, and to walk humbly with their God," do you now dedicate your intellects and your hearts, your time and your talents, to the teaching service of this church? (Response: I do.)

Since you have here made public your willingness and desire to be used in this department of our church work, I pledge to you the support and cooperation of this congregation who commit to you the training of the religious life of the children of this church, and the cooperation of the officers of the church who realize that not only the future of this congregation, but the advancement of the kingdom of God in this neighborhood, depends largely upon the effectiveness of your work.

In your work in our school, I therefore charge you to be *Purposeful*. Understand that above everything else your great ambition must be to reveal to your pupils the meaning of life, and to make them devoted followers of the Lord Jesus. With nothing else must you be satisfied.

I charge you to be *Faithful*. You must have the conviction that your task is so important that nothing can stand in the way of doing it, neither your pleasure, nor your convenience; neither discouragement nor restlessness, nor tire on your part.

Finally, I charge you to be *Trustful*. Yours must be a supreme faith in God—a God who cares for our boys and girls more than we do, and who makes us strong to serve him; a God so loving and powerful that he may turn even our seeming failures into victory. May he bless you richly as you here dedicate yourselves to this holy task.

A Missionary Program for the Year for the Church School

Arranged by Welthy Honsinger

SEATED on a low bench, in a shabby little work-room, and bending over his work of repairing an old shoe, the young man looked up every now and then to his dingy wall as though to obtain a refreshing draught. The spot to which his eye always turned was covered with huge pieces of paper which, when patched together, made a map of the world. There were many finely written annotations here and there over it and arrows pointing in different directions. It was a veritable encyclopedia. The map was his *life*, apparently—the shoes were his living. “That map,” he said, holding up the tiny candle so that his guest might see it the better, “is what I feed on by day and by night. You can see the marks there for population, state as to religion, and all such. The world’s needs as they stand before us are overwhelming—and what are we Christian folk in England doing?”

Thus spoke William Carey, the first Protestant to carry the message of Christ to the East.

It was just one hundred and thirty-three years ago when Carey was studying the world map and the New Testament side by side and when his attempt to make the two studies conform to each other, sent him on that pioneer journey to Calcutta, a journey which blazed a trail over which thousands of young men and women have followed and are still following. Since he first put the Great Book into a few Indian languages others have put the same Great Words into *seven hundred* languages and dialects.

But the work is not done. There are spoken languages still not reduced to writing; there are villages still, and cities and tribes whose people have not yet heard of Jesus Christ nor the God of Love which he preached. There are people still in this beautiful, wonderful country of ours who have not yet tried, as Carey did, to make the world map and the New Testament agree. There are children growing up in our American homes who have never felt the need of the world, here or there, for Christ’s message. And because this is so, we must still have a program which we call “missionary”; we must still have organizations which are called Boards of Missions. We long for the day to come when *all* the great *Church* of God will be interested in *all* of God’s creatures, but in order to help the children and young people of our church schools feel with Carey and his followers the needs of today we must continue for a while to have a missionary program which, however, more and more becomes an integral part of all our plans and thinking.

The program given below is merely suggestive of what an active committee on missions might carry out.

October

- a. A missionary superintendent or committee elected to be responsible for missionary activity.
- b. One class assumes responsibility of surveying and

reporting on housing conditions of Negroes in local community.

c. Teacher training class study portions of *The Trend of the Races*, by Dr. George Haynes.

d. Teachers decide whether missionary education shall be twenty minutes on one Sunday a month or five minutes every Sunday, or once in two months an entire session to be given over to the study of missions. Some churches have found one method more suited to their needs, and some, another.

Twenty minutes a Sunday—suggested program, *Sixty Years of Progress*.

Five minutes a Sunday—suggested program, *Incidents in Lives of Outstanding Christian Negro Leaders*. For example, Booker T. Washington, Nannie Burroughs and Martha Drummer.

One full period every two months could be divided into three parts: a story well told, a dialogue and a demonstration.

e. Missionary party for each department to launch the programs of study and service for the three months.

November—Home Mission

a. Week-day conference for young people to hear speakers on work done; to discuss their relation to the race problem in America and plan definite ways in which they may help the problem locally and nationally.

b. Teacher-training class study the biographical sketches, *In the Vanguard of a Race*, by Mrs. L. H. Hammond. (Missionary Education Movement, 150 Fifth Avenue, New York City.)

c. Decisions for life service devoted to a future world brotherhood in America. (Brief sketch of the new movement among students “Student Fellowship for Christian Life-Service”—Headquarters 156 Fifth Avenue, New York City.)

d. Thanksgiving baskets and gifts to local Negro institutions or families. Follow-up work.

December

All plans center on giving to others; gifts to those about whom you have been studying and gifts to local institutions, families and individuals as well as gifts to the unprivileged children around the world.

Select a pageant for Christmas that not only expresses the Christmas idea, but also the missionary passion.

January

a. Missionary Institute for three days or week-end for the study of India. Use maps (wall map of India 38x46 shows most mission stations. Missionary Education Movement). Make posters (cutting figures from magazines such as *Asia*). Use stereopticon lectures and pictures (from your denominational missionary headquarters). Let the young people arrange the programs and be chairmen of all meetings.

b. Preparatory talk on Decision Day. A superb example of devoted life service is that of Sadhu Sundar Singh, who in his own Indian way is giving his life to carrying the message of Christ to his fellow Hindus. (*Life of Sadhu Sundar Singh*, by Mrs. A. Parker.)

c. Adult Bible classes choose missionary textbook for a two or three months' study.

1. *Building with India*, by Dr. Fleming. (Missionary Education Movement.)

a. *India on the March*, by Alden W. Clark.

February

a. Probationers' class starts with emphasis on the fact that they are entering a company whose task is to achieve world brotherhood.

b. A twenty minute missionary program for Sunday on *Christianity the only cure for Caste in India*.

Programs on India may be found in the current issues of *Missionary Education*, and the "Missionary Program Material," by Anita Ferris. (Missionary Education Movement and other missionary publications.)

March

a. One class selected to clip from *Literary Digest*, *Asia*, your denominational weeklies and other church papers, as well as daily newspapers, all items of vital interest to Christianity in India. Keep them in a scrapbook, select the most interesting and present to the department.

b. Preparation for some kind of a contest between

classes, whether by questions or other method, on the work of your own church in India.

c. Missionary party at which the story of the coming Easter pageant is studied.

For pageant material write your denominational headquarters. Whatever may be the pageant selected, let every one have the opportunity of knowing the story of the pageant. Plan and give out parts the same evening.

For the younger groups: *Why Didn't You Tell?* an Easter entertainment for children from five to ten years of age, by Anita Ferris, is suggested. (Missionary Education Movement.)

April

a. Pageant.

b. Week-day contest between classes or individuals; questions based on India and the work of your own church in India.

(Study the missionary magazines of your own denomination, and write to your department of Missionary Education for further facts and helps.)

c. Special emphasis on life service in India and other foreign mission countries. Study Student Volunteer Movement in older classes. (Send for information to Headquarters of Movement, 25 Madison Avenue, New York City.)

d. Summary of year's work of study and service by pantomime or on bulletin boards of the church. Use posters and all means available to portray the work done and service rendered during the year.

Are You Using These Textbooks?

Home Mission Textbooks for 1922-23

"I live in a very small house but my window looks out on a very wide world"—Confucius

AWAY out in interior China, in a village whose adobe houses are mostly after the same simple pattern, the individuality of the family is shown by the sentiment which at Chinese New Year time is pasted over the lintel of the doorway. One humble family in one of the villages pasted over their door the flaming red paper on which was written in black ink—"I live in a very small house but my window looks out on a very wide world."

The people of that little adobe house were studying the whole wide world. Races and nations were to them all a part of the family of God, for they were Christians. There are small frontier shacks in America where peoples of all creeds and colors are studied sympathetically; where their needs are voiced in prayer, and where those needs are met as far as their limited means make it possible. There are mansions in this country and others where spacious rooms abound, but whose windows look out on the narrow world of selfish interest.

The teacher in the church school has the great opportunity to enlarge the world upon which the child looks. During the autumn months the wise teacher will present the problem of the Negro in America with great sympathy but with facts that will help the students in their relation to it. There have been prepared by the Missionary Education Movement and the Council of Women for

Home Mission books for all ages that will give the teacher all the helps she needs.

There is *The Trend of the Races* written by Dr. George E. Haynes, himself a Negro scholar of distinction.

In the second chapter, which he calls "Sixty Years of Progress," he says:

"Viscount Bryce is reported to have said that the American Negro in the first thirty years of his liberation made greater advance than was ever made by the Anglo-Saxon in a similar period. Twice thirty years have now passed, producing rapid changes in Negro life. It is fitting to inquire into the signs of that progress."

After showing some of the positive signs of the upward struggle of the race, he says:

"But no matter what the surroundings were or what encouragement they have had, unless there had been inherent in the Negro people large capacities, unbounded aspirations and a willingness to work, there never would have been such progress in sixty years. Starting as they did with meager resources in wealth and in intelligence, they entered the paths of freedom with their faces set toward the rising sun of progress and their hearts singing hopeful songs of reward. To paraphrase what Frederick Douglass once said of himself, Negroes should be considered, not by the heights they have reached, but by the depths from which they have come."

In his last splendid chapter on "A Way to Interracial Peace," Dr. Haynes tells some of the experiments in interracial cooperation which have been begun in the Southern States. He cites the incident of a devastating fire which occurred in Nashville, Tennessee, in 1914, after which hundreds of white and Negro families were homeless. The Commercial Club of the town, the strongest organization of white business men, and the Negro Board of Trade, together with many other committees of both white and Negro, united to help the families in distress. They worked together until these hundreds of families were well housed and liberally provided with all the necessities for housekeeping.

"This," says Dr. Haynes, "and other community activities were parts of nearly ten years of racial cooperation in meeting community needs. Starting in one of the needy Negro neighborhoods with a little settlement house, prophetically called 'Bethlehem House,' founded and fostered through the joint efforts of Southern white women of the Woman's Missionary Council, Methodist Episcopal Church, South, who had been interested by 'Mother' Soyer, a saintly Negro woman, and of the Social Science Department of Fiske University, a leading Negro college founded and supported by Northern churches and philanthropists, such racial cooperation had grown until it had spread its influence into many avenues of the city's life. Begun as the earnest effort of a few men and women of the two races to serve the needs of their neglected Negro neighbors, it spread to include white and Negro colleges, five white and Negro church denominations, white and Negro commercial organizations, and departments of the city government. They cooperated in efforts for better housing, wholesome recreation, vocational instruction, employment placement, home improvement, and for protection of neglected Negro districts. This cooperation developed until in 1920 a committee of white citizens met a similar committee of Negro citizens, thus representing the entire city, and adopted plans and undertook activities for the welfare of the whole city and the betterment of the race relations. Thus, by gradual steps, led by philanthropic and Christian-minded men and women, through sudden misfortune of fire and the appeal of its victims and through joint effort to soften the lot of the neglected, the whole community became conscious of the mutual interests of all classes and both races."

Young People's Text Book

Mrs. L. H. Hammond, the author of *In the Vanguard of a Race*, is a Southern woman, and has brought to the subject unusual sympathy and understanding. It is a book of short biographical sketches of outstanding Negro leaders, and will be delightful and inspiring reading for both young and old. The author dedicates the book—"To that great company of Negro women, bond and free, unlettered and college-bred, whose living faith and loving sacrifices have created and are enriching the ideals of a race."

Among the famous company are a city pastor of renown, a poet, a musician, an educator, a doctor of medicine. There is a great variety of talent and training in the list. Perhaps the most surprising is the story of "A Woman Banker"—

"On a corner just a block from Broad Street, in Richmond, Virginia, stands a handsome three-story building of brick and stone which bears a tablet with the legend, 'Saint Luke's Penny Savings Bank. Established 1902.' This is said to be the first bank in the country founded by a woman, and it is still one of the very few that have a woman president—the only bank founded or run by a colored woman.

"Saint Luke's Bank started with \$25,000 of paid-up capital. This was afterwards increased to \$50,000; and it has a surplus of \$25,000 more. It has paid its stockholders a five per cent dividend steadily, regardless of panics and hard times; and once, during a severe money stringency, when the white banks of Richmond were unable to extend further loans to the city, this colored woman banker lent the city \$100,000 in cash to carry on the public schools for both the white and black races.

"How did the daughter of a colored laundress and one-time slave come to start a bank and guide it to success through twenty-one years filled with other important work?"

A Story for Juniors

The Magic Box, by Anita B. Ferris, is a book you will not put down until you have read every word. Children will be held spellbound by its story and will all their lives remember Lincoln, Georgie, and Caroline and perhaps their whole attitude to the race will be beautified by these lovable children. A story teller will delight in these stories:

(Continued on page 46)



Class in Domestic Science



The Work Shop

Sixty Years of Progress

The Negro In America

Facts for

THE Negro in the World War.—Besides the fighting to which Negroes contributed so largely, the story of the Negro in the World War may be described in four phases: Negro music in the camps and in the army; the remarkable work done by the Negro labor battalions; the cooperation of Negro agricultural and industrial workers; and the active participation in Red Cross work, Food Conservation and Health campaigns, and in the buying of Liberty Bonds.

The first American soldiers, black or white, to receive the French Croix de Guerre, were Needham Roberts and Henry Johnson. The recital of their exploits in beating off a dozen or more Germans, after both had been wounded, was one of the first stories of heroism to be flashed over the wires and printed in newspapers throughout the country in the early days of our expedition to France.

The Southwestern Christian Advocate prints the following table, showing Negro accomplishments in fifty-four years:

	1866	1920
Homes Owned	12,000	600,000
Farms Operated	20,000	1,000,000
Percentage of Literacy	10	80
Students in Public Schools	100,000	1,800,000
Churches Owned	700	43,000
Church Membership	600,000	4,800,000
Wealth Accumulated	\$20,000,000	\$1,100,000,000
Value of Higher Educational Property	60,000	22,000,000
Value of Church Property	1,500,000	85,900,000

A Kru Theologian.—P. G. Wolo received the degree of B.D. from Union Theological Seminary. Mr. Wolo is a member of the Kru tribe from Liberia and is an A.B. of Harvard and an A.M. of Columbia.

What a Neighbor Thinks.—When Miss Maude Royden, the famous preacher of London, returned to England after six weeks in America, she said there was not in all the world a more heartrending problem than that of the position of the 11,000,000 Negroes in the States.



Courtesy of Missionary Education Movement

"I will not let any man degrade me by making me hate him."—Booker T. Washington

the Teacher

Negroes Run 113 Papers.—*The New York Times* of July 31 says: "There were one hundred and thirteen newspapers and fourteen magazines in the United States owned and operated by Negroes, the Department of Labor announced today, as the result of a recent inquiry. Nearly thirteen hundred employees, of which sixty-one are white workers, manage the publications, which include ninety-six secular, twenty-three religious and eight fraternal, published weekly, monthly and daily. Sixty-three of the publications, the department stated, maintain and operate their own press, and an additional seven conduct work of a book or job nature."

The Higher Training of Negroes.—*The Crisis*, the organ of the National Association for the Advancement of Colored People, gives in the August number some interesting facts about the higher training of Negroes.

It is estimated that the following Americans of Negro descent have been graduated from college:

1820-1829	3
1830-1849	7
1850-1859	12
1860-1869	44
1870-1879	313
1880-1889	738
1890-1899	1,126
1900-1909	1,613
1910-1919	2,861

The Crisis has a list nearly completed of the Negro college graduates of 1922.

Bachelors of Arts and Sciences.....	523
Masters of Arts	20

There were 332 professional graduates this year:

75 Lawyers
61 Doctors of Medicine
73 Pharmacists
75 Dentists
48 Bachelors of Divinity

Is Prohibition Worth Saving?

By Samuel L. Hamilton

THE Eighteenth Amendment after two and a half years has not yet begun to have a fair trial. The fact which has had clearest demonstration is the lawless and anti-social character of the liquor traffic. It is well that this has been brought home vividly to the churches of America, for the only real danger to the permanence of prohibition is not the activity of the "wets" but the over-confidence or apathy of the "drys." There have been few desertions to the booze army from prohibition ranks, and there have been many converts (especially among the working classes) to the dry side because of improved conditions in their own homes. But the wets are much more active, aggressive and articulate now than they were last year. They are organizing and propagandizing with the hope of repealing the prohibition enforcement act within six years. If they win a few seats in the House of Representatives on November seventh, they will push the fight with renewed vigor in 1924 and 1926. The fight to keep the enforcement law and protect the amendment would then go on for years, and in the meantime enforcement would be increasingly difficult. On the other hand, if the anti-prohibitionists are decisively beaten this year I believe they will have little stomach for further fighting to repeal or modify the enforcement code. The legislative fight would be practically over, and the law-loving, sober citizens would be free to enter upon the second phase of the struggle—the law enforcement phase—with hope of early success. The situation this fall therefore is exceedingly critical. The fighting will be the hottest in the long warfare against the liquor evil.

A Survey of Results

Now is a good time to survey the results of the three years of more or less prohibition. Occasionally you hear some one who has just seen a drunken man say that there are more men drinking now than ever before. This sort of observation is a curious side light on the psychology of attention. Nowadays a drunkard is conspicuous by reason of the very fact that we have a law prohibiting the sale of intoxicating liquor. What are the facts? Despite the greater tendency of the police to arrest intoxicated persons, there were in the City of New York (where critics of prohibition assure you there is more whiskey than ever before) only 541 commitments for intoxication in 1920 as against 8,128 in the year 1915. Mr. Stuyvesant Fish, President of the Association Opposed to the Prohibition Amendment, published statistics from thirty cities which he selected to show an increase in drunkenness and in arrests for other causes under prohibition. Mr. Fish compared 1921 with 1920 (both dry years), and his figures indicated that in the cities he cited the lawless liquor men, encouraged by the activities of wealthy opponents of prohibition like himself, have grown bolder in their defiance of the law. The Anti-Saloon League of New York checked up on these figures and found that in those cities there was a decrease in arrests for intoxication in 1920 and 1921 as compared with 1917 and 1918 (the last wet years) of over forty per cent, and of arrests

for all causes of twelve per cent. For the country as a whole the decreases are much greater, despite the usual post-war demoralization. The alcoholic wards of many great city hospitals have been closed up long since for lack of patients. There is not a single State Hospital for Inebriates left in the United States.

Even the deaths from wood alcohol and other poisons in bootleg liquor are but a small fraction of the death toll of so-called "good" liquor in the old days when the saloons were open. In 1916 there were 687 deaths from alcoholism in New York City. In 1920 there were 98. Before the war the American people drank every year \$2,500,000,000 worth of alcoholic liquor. Last year, despite a tenfold increase in the price of "hooch," there was not one fifth of that amount of money spent for liquor. If prohibition had done nothing more than make liquor expensive to buy, hard to get and dangerous to drink, thus cutting down the number of drinkers and drunkards and the amount consumed, it would be for those reasons alone worth many times what it has cost us.

No one will deny that we are in a time of financial depression. Scarcely a family but has felt it, either in unemployment or in decreased income. We should naturally expect that the savings which were laid by during the days of war wages would now have to be withdrawn from the savings banks by the millions out of employment; that this would lead to a decrease in the number of depositors and a tremendous decrease in the amount of money in the savings banks. The facts are that since prohibition came there has been a marked *increase* in the number of depositors and the increase in the amounts deposited in the savings banks of New York State alone in the first prohibition year was over \$250,000,000 and in 1921 over a hundred millions more. What does this mean? Money which used to go directly from the pay envelope across the bars for drink now goes home to buy food and clothing for the working man's wife and children. There is money for small luxuries and pleasures that could never be enjoyed before, and there is something left over to put away in the savings bank against a rainy day.

It is a fact also that never before in the history of the country have there been so few industrial accidents, so little sickness and such a low death-rate. A low death-rate means something more than figures. There is a saving of anguish, misery and sorrow which accompanies every one of these unnecessary funerals. These human values cannot be put in statistics, but they are not unnoticed by Him who marks the sparrow's fall.

These are a few of the things which indicate in the removal of the world's greatest curse the dawn of a new day for humanity; the birth of a new race without the degenerating taint of alcohol in its veins; a manhood untempted by the saloon and the social evils which always follow on the heels of drink. Commander Evangeline Booth, of the Salvation Army, sums up the meaning of prohibition to America in a very few words: "It means that in the future we shall have less to do with the grave

and more with the cradle; less binding up of life's broken plants and more training of life's untrammelled vines; that more of our energy, our ingenious methods, will be thrown into the work of prevention, which in the final analysis must be so much more valuable to the home, the nation, and the kingdom of God than even the most worthy work of cure."

The Smoke Screen of "Liberalism"

What a tragedy it would be if the hopes that have been raised in the hearts of drink-cursed millions by the Eighteenth Amendment should be blighted before the new law has had a fair chance. A new Congress will be elected this November. That Congress will have the power to re-define "intoxicating liquor." Strongly organized, well financed anti-prohibition organizations, led by millionaires and aristocrats, taking advantage of the over-confidence and apathy of the churches, are seeking to modify the prohibition enforcement act. They are too wise to talk about bringing back the saloon. They know that if they should come out into the open and favor the return of the saloon they would go down under an avalanche of aroused American public opinion. They insist they do not want the saloon, but only that the sale of light wines and beer shall be legalized "under proper restrictions" so that the working man may have his personal liberty. This sounds so "liberal," so much like the safe middle course, that it is deceiving many good citizens. The misguided readers of wet newspapers have no way of being informed, except in the churches and through the church press, of the real purpose of the liquor men. Many do not seem to realize that if we have beer we must have places for its manufacture, sale, and men to sell it. Who would make it? The same brewers who debauched our political and social life before prohibition. What does it matter if the *name* "saloon" is abolished? Is any one so unsophisticated as to believe that the old saloon keepers, opening their places again as restaurants or hotels or tea rooms or drugstores, would obey the new laws any better than they did the old? We had fifty years of sad experience with a "regulated traffic." It would be the saloon under whatever name they called it, with all its old-time train of poverty, crime, insanity, lust, misery, disease and death.

The restoration of beer would bring back ninety-three per cent of all the traffic, for the sale of beer was ninety-three per cent of the entire liquor business. How utterly impossible it would be to keep out the other seven per cent if we legalized again the ninety-three.

The wet counter attack upon prohibition is forming now behind the smoke-screen of a beer amendment to be introduced in the next Congress. The wets know that the Supreme Court has ruled that Congress has the power to define "intoxicating liquor" and could modify the national prohibition enforcement act without repealing the Eighteenth Amendment to the Constitution. They know also that the census of 1920 gives the cities (which are largely alien in population, and therefore wet) a larger proportional representation in the House of Representatives.

Pamphlet number 22, issued from the National Headquarters of the Association Against the Prohibition Amendment, 511 Eleventh Street, Washington, D. C., on page 18 reads thus:

"How We Expect to Win in November"

"In the present House of Representatives at Washington the greatest vote polled on a Volstead subject showed about 200 FOR and 100 AGAINST Volstead. Probably those that did not vote were divided in the same proportion, so that one third of the present Congress is for regulation as opposed to prohibition. It is necessary, therefore, to gain only about one sixth of the total membership (or say seventy members) to change the complexion of the House. In practice a considerably smaller number will be effective, for let the tide once be shown to have turned, and many will turn with it.

"In every debatable Congressional District we are organizing for a direct appeal to the voters, and we shall reach practically every voter in such districts. In short, our cause has heretofore lacked 'organization.' This year we shall have it."

Unless the church people wake up again and take their places once more in the trenches our gains may be swept away, and the labor and sacrifice of past years may be in vain. At the very time when teachers are omitting the temperance lessons and church members are saying, "Prohibition is the law now; let the government enforce it; there's no need now for the W. C. T. U., the Anti-Saloon League and the denominational temperance boards," the wets are raising money, circulating petitions, filling the mails and the newspapers with their propaganda, and are working more energetically and intelligently than ever before in the long history of the fight against alcoholism. Shall we, having put our hand to the plow, turn back?

Is Prohibition worth saving? What is it worth to you? We are facing a test of Christian citizenship this fall. Let us work, speak, give, vote and pray. Let us hold the line.

PROHIBITION COMES TO STAY

(Tune "Rule Britannia")

One July day, at heaven's command,
An angel flew from state to state,
And closed saloons throughout our land,
While nations sang, with hearts elate:

"Prohibition, prohibition comes to stay!
Columbia, Columbia leads the way!"

To crush the child; to blind the strong;
To wreck the youth; to starve the poor;
Is now proclaimed to be a wrong
That none may license any more.

Prohibition, prohibition comes to stay!
Columbia, Columbia leads the way!

The jails now empty or close down;
For bottled crime no more is sent,
Among the people of each town,
To sow the seeds of devilment.

Prohibition, prohibition comes to stay!
Columbia, Columbia leads the way!

From licensed evil now set free;
With laws no longer harboring wrong;
Our nation greater days shall see,
And stand unfettered, brave and strong.

Prohibition, prohibition comes to stay!
Columbia, Columbia leads the way!

—THOMAS TIPLADY.

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Does America Want Beer and Light Wines?

By
Cora Frances Stoddard

THREE teachers were dining together. Their conversation turned toward prohibition. The youngest of the ladies presently remarked with a tone of intimate knowledge and of finality, "What we should do is to prohibit spirits and allow beer and wine to be sold. That would settle the drink question. Beer and wine don't cause drunkenness."

The fourth person at the table ventured a word: "I could not help hearing your conversation. Will you think me intrusive if I asked just one question? If beer and wine do not cause drunkenness how are the accounts of drunkenness found in the history and literature of ancient peoples, in the Bible, to be explained, in view of the fact that distillation of liquors was not known to western Asia and Europe until more than a thousand years after Christ, and that distilled liquors did not come into common use as beverages until three or four hundred years later?"

The young woman speaker sat silent. The older, thoughtful appearing women looked startled. "Why—" said one. "Is that really so?" "Yes," answered Number Four. "Of course the ancients sometimes added stupefying drugs to the wine and beer but in general the description of drunkenness was of beer and wine drunkenness. Do you remember the first mention of drunkenness in the Bible? It says that Noah planted a vineyard and drank of the wine and was drunken, and the story that follows is the familiar story of drunkenness in every land.

"In England, where, until the Normans came, ale and mead were the common drinks, drunkenness was so common by the ninth century A. D. that the archbishops in trying to stop it began with a series of edicts aimed at checking the drunkenness among the bishops. Spirits did not become common drinks in England until the sixteenth century.

"In Germany, where beer has always been the national drink, there were laws against drunkenness as long ago as the middle of the eighth century."

With a few courteous words Number Four slipped away, leaving the group to consider the historical evidence that beer

and wine are not preventives of drunkenness.

Conditions in Beer and Wine Countries

France and Germany are commonly cited as typical wine and beer-drinking nations. If anywhere free use of wine and beer would keep down the consumption of spirits, it should be there. Actually, sta-

nation. Belgium, which headed the list of nations in consumption of beer, drank also 1.44 gallons of spirits per capita.

The usual argument for wine and beer is, "You never see drunkenness in countries where these are the favorite drinks." The fact that the traveler does not "see" drunkenness in beer and wine drinking countries does not prove its non-existence. A year-book of the anti-alcohol movement in Germany published in 1922 lists thirty institutions for the treatment of drunkards. Of the drinkers received for treatment at the Swiss Inebriate Hospital between 1887 and 1893, there were thirty-nine out of every one hundred who drank solely beer or beer and wine.

The late Jean Finot, a French publicist, in his flaming book² on the loss to France by alcohol during the war, has dozens of pages of evidence of drunkenness at that critical period.

"No drunkenness in Southern Europe?" writes Vance Thompson³ out of an experience of years of residence in wine countries. "He who makes that statement speaks out of deep ignorance. You do not, I admit, see so wild and manifest a drunkenness as in the northern spirit-drinking lands, but the southern drinker, making up in quantity what was wanting in alcoholic strength of his beverage, reaches the same stage of physical impairment, dies of the same kind of alcoholic dissolution. . . . Wine-drinking has always made for drunkenness. . . . Let there be no doubt about it; the wine way to drunkenness is a

way like any other."

If the adult reader would see one picture of wine at work in its native lands, let him read Ibanez' *La Bodega*, whose scenes are laid in wine-producing sections of Spain.

It is true in wine and beer countries as in America that there are many people who drink both beverages without getting drunk. But the conclusion that these beverages are therefore harmless and "non-intoxicating" is warranted neither by experience nor by science. The British Board of Control (Liquor Traffic) found in

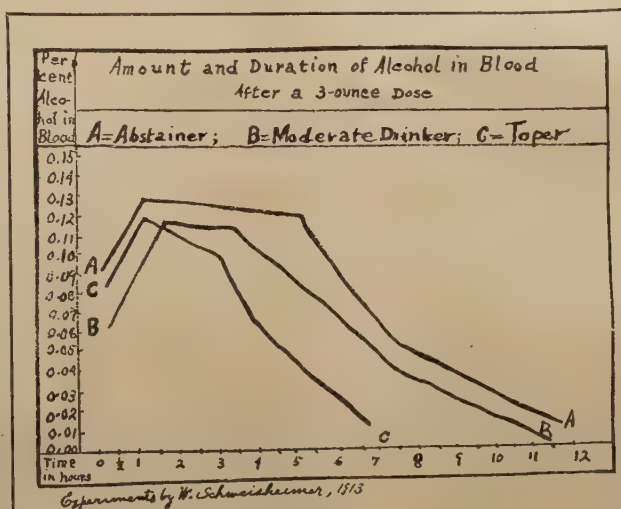


Figure 1

In an investigation of the percentage of alcohol in the blood after a large dose, Dr. W. Schweisheimer, 1913, found that only the abstainer became drunk, and he was drunk only while the alcohol was approaching and at its highest level in the blood. The others were more or less affected, but not drunk. The drawing shows that alcohol was found in the blood from seven to twelve hours after a single dose was taken.

tistics based on conditions before the war¹ showed that France not only had the highest per capita consumption of wine of any of the great nations but also of spirits. It led in the total amount of actual alcohol consumed in all forms of liquors. It was exceeded in spirits consumption only by the smaller nations, Denmark and Hungary. Beer-drinking Germany was a close second as to spirits. Both France and Germany used more spirits per capita than Russia, commonly described as a spirits-drinking

¹ Dr. Johannes Gabrielsson, *Consommation des boissons alcooliques dans les différents pays du monde*. Stockholm and Paris, 1915. Statistics related to period 1906-1910.

² L'Union Sacrée Contre l'Alcoolisme.

³ Vance Thompson: *Drink and Be Sober*, 1915.

London in 1916 that of 566 cases of male drunkenness investigated, forty out of every one hundred had become drunken on fermented liquors, beer or stout.

Drunkenness a Late Stage of Intoxication

To understand fully this intoxication in the light of modern knowledge the starting point is here: alcohol is not a stimulant; it is a narcotic drug, that is, a drug that tends to check or paralyze cell activity. There are some nerve centers that exercise restraint or control. When these are narcotized by alcohol there may be at first more activity in the muscles they control because control is impaired, somewhat as your automobile runs faster when your brakes give out as you are going down hill. But you would hardly think of that as an advantage.

The impairment of control by alcohol manifests itself in different ways at different stages of alcoholic intoxication. But alcohol acts as a narcotic drug from first to last—from the time when self-restraint impaired by alcohol makes the drinker seem unusually gay after his glass, or loosens the tongue to prattle business secrets and private confidences, to the stage when impaired control of the hand guiding the car lets it crash into another automobile, or impaired control of the legs sends the drinker staggering down the street, or causes him to fall, unconscious, into the gutter. If the narcotization goes farther it may paralyze the centers that control breathing, respiration stops, and that is the end. Through all of these stages there has been an increasing degree of alcoholic intoxication, but it was intoxication (poisoning) from the beginning.

The question of alcoholic intoxication therefore is larger than that of mere drunkenness. The drinker who is in any way affected by alcohol is in some stage of alcoholic "intoxication," no matter whether the effect is produced by large or small amounts of alcohol or by whisky, wine or beer.

Unperceived Alcoholic Poisoning

Aside from the acute alcoholic poisoning which we know as drunkenness, there is a form of chronic poisoning known as chronic alcoholism. Tests of drinkers' blood after the use of liquors have shown that several hours are required for the alcohol to be eliminated, depending on the amount of the alcohol used and the habituation of the drinker (Fig 1). As long as the alcohol is in the blood it is being carried about to the cells of the body. If before the first dose of alcohol is eliminated the drinker takes some more alcohol within three, four, seven hours, etc., and perhaps later other drinks, there is the possibility that his blood may be seldom free from the presence of alcohol which thus is constantly borne to the body cells.

He may not have enough alcohol at any one time to become drunken, but he is nevertheless practically constantly subjected to its influence. His efficiency is more or less affected by the alcohol and sooner or later his health may be.

This condition of *chronic alcoholism* brings us back to the wine and beer-drinking countries. Physicians of these

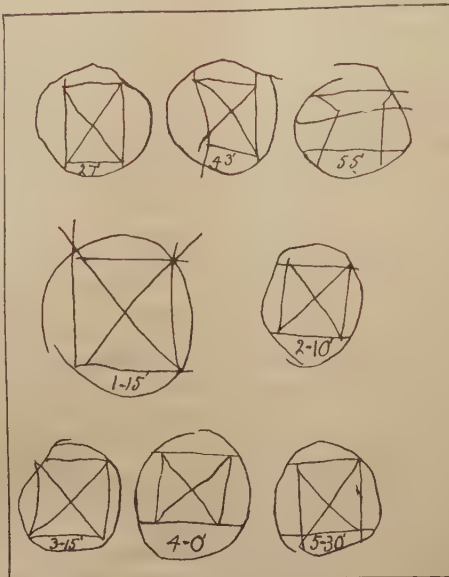
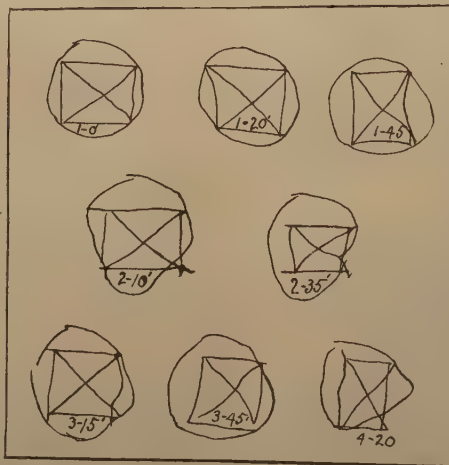


Figure 2.



Mellanby, Jour. Inebriety, Apr. 20.

Figure 3.

Drawings were made by a man after taking a large dose of whisky (Fig. 2) and on another day after taking beer containing the same amount of alcohol (Fig. 3). The figures on the circles show the number of minutes and hours after the dose when the drawings were made, i.e. 27' means 27 minutes; 1-15 means 1 hour and 15 minutes.

nations are warning their people against this form of alcoholic poisoning. As long ago as 1903 an official proclamation in Paris written by Paris medical officials declared, "Alcoholism is chronic poisoning, resulting from habitual use of alcohol even when not taken in amounts sufficient to produce drunkenness. . . . The man who daily drinks an immoderate amount of wine, cider or beer, becomes as surely alcoholic as the one who drinks brandy."

Small Amounts of Alcohol Impair Efficiency

The experiments with alcohol in scientific laboratories in the past quarter of a century, carried on with increasing perfection of technical detail, ought to be familiar to everybody by now, but a few will refresh the memory in showing the futility of expecting immunity from alcoholic harm by attempting to confine our use of alcoholic drinks to beer and wine or by permitting their sale.

Kraepelin found that an amount of alcohol equivalent to that in two or three glasses of four per cent beer or half a pint of mild wine impaired the perception and attention needed by engineers, automobile drivers, machinists and all doing work requiring observation, care, and avoidance of accidents.

Totterman found that the coordination of eye and hand work, such as is needed in delicate work of all kinds, was markedly reduced by the amount of alcohol contained in two glasses of beer or half a pint of wine, while Durig and Schnyder found that a similar amount of alcohol diminished muscle working ability in lifting and in mountain climbing, and lessened endurance. These are facts that the class of workingmen who feel that they are injured by being "deprived" of their beer ought to know and understand.

Alcohol Makes Hard Work Harder

Our own American Carnegie Institution Nutrition Laboratory found that an amount of alcohol equivalent to that in from two to four glasses of beer or from one to two pints of light (10%) wine "gave clear indications of decreased organic efficiency."

Recent experiments with the "2.75 per cent" beer have been reported by Hollingworth¹ in which mental and motor efficiency were tried out by standard tests. Every test after drinking this beer showed impairment of efficiency. There was a reduced power of control, which we have already noted as one of the symptoms of alcoholic intoxication. The effects varied of course with individuals, but the impairment was unmistakable.

These facts are of practical application. Was it the drunken man that worried the manufacturer in the old days? Not usually. The drunken man could be detected at the factory gates and sent home to sober up. It was the man whose judgment and perception of danger were dulled by alcohol, whose response was slow in a critical emergency, whose steadiness of control impaired by less than a drunkenness amount of alcohol spoiled material—this was the dangerous and costly workman, and it made no particular difference when a bad result occurred whether it followed whisky or whether it followed beer.

An interesting experiment has lately been reported from an English laboratory.

¹ *Therapeutic Gazette*, February, 1921.

(Figs 2 and 3.) Drawings were made at several periods after taking a certain amount of alcohol in the form of whisky and in the form of beer. After the whisky the worst drawings were made very soon, within an hour, after which improvement began. The effects of the alcohol in the beer showed themselves more slowly, not becoming conspicuously bad for more than two hours and then had not begun to clear up when the last drawing was made more than four hours after drinking the beer.

The Beer Drinker's Chance of Life

The business man who pleases himself in these days by having in cache some form of alcoholic liquors which he feels it is "the thing" to offer to his friends, would do well to consider the life insurance evidence as to the effect of even moderate drinking on his chances of longevity or of getting insured. Dr. Oscar H. Rogers¹, of the New York Life Insurance Company, has lately brought together in a small pamphlet the results of several investigations by insurance companies of the relative mortality of even the supposedly moderate drinker who is in good enough physical condition to get by the medical examiner and be accepted as a policy holder. The evidence presented covers many millions of policy holders in three continents. Comparing abstainers and daily users of beer, the latter had mortality about one-third higher than that of abstainers.

The conclusion reached by Dr. Rogers is, "There appears to be no limit within which alcohol may be entirely harmless. It is as if there were a direct relation between the amount of alcohol used and the amount of damage done to the body. The evidence is strong also that the damage done persists a long time after the use of alcohol is discontinued. Any one who uses alcohol now or has used it in the past, is a less desirable risk, all other things being equal, than a total abstainer, and his undesirability is in proportion to the freedom with which he has used the drug."

The "harmlessness of beer and wine" fallacy has persisted long. It will be remembered by baseball devotees that Hugh Fullerton exposed this fallacy several years ago so far as it related to the national game. The on-coming new generation of boyish "fans" will do well to remember it. To answer the young player who was sure that "a bottle of beer a day" would do no harm, Fullerton compiled the facts about several abstaining and non-abstaining major league players during a period of years. None of the drinkers started in as heavy drinkers. But they went down and out very fast, while the abstainers remained in and kept up their records much longer. In another study he found that the batting averages of eighteen drinkers declined, while those of eight non-drinkers not only kept up but improved, and they played an average of eight games a sea-

¹ Oscar H. Rogers, M.D., *The Effect of Alcohol Upon Longevity*, 1922.

son more than the drinkers. "Surely," Fullerton concluded, "a bottle of beer a day does harm—much harm," partly, of course, because *the habit-forming tendency of alcohol in beer tends gradually to lead the drinker out of the "bottle a day" class into the heavier-drinking class.* Does America want wine and beer? Not if she uses her intelligence or if those who are intelligent use their opportunities to make the truth known. If I interpret correctly the object of the American temperance movement as it developed for one hundred and fifty years, and which has culminated in national prohibition, it is not merely to eliminate drunkenness, important and valuable as that may be. Its object rather is to promote physical and mental soundness, with all that that implies, unimpaired to any degree by the wholly preventable influence of alcohol. The world of the future demands service of every man and woman. For this it requires brains free from alcohol in any form for the sake of clear vision, calm judgment, steady self-control and intelligent action.

We are trying in America an experiment in government such as no nation has tried before. We are not a homogeneous people. We have racial, historical, physical, mental, and moral differences to compose and blend if possible into a national self-governing whole. This alone constitutes a problem in regard to which we must come to our own conclusions as to what will best serve our situation. If beer were harmless in Germany (which it is not), if wine were harmless in France (which it is not), that would not necessarily prove that these drinks would be desirable for America with its mixture of a half-hundred or more of races from every land under the sun. France and Germany have largely homogeneous peoples; there are some problems connected with drink involved in a new, pioneering, and heterogeneous civilization, like that of America, which may not appear so clearly in the older nations. But when granting that fact we find that in these homogeneous nations wine and beer are not preventing the losses due to alcoholism, but are heaping them up, America has every reason to

avoid the alcoholic difficulties which come with the use of beer and wine.

Moreover, all the nations are looking to America to lead the world in throwing off alcohol. Charles Gide, a French civil engineer, told France four years ago that France could not expect to compete industrially with nations like the United States and Scandinavia whose productivity was being increased by sobriety, or commercially with nations gaining in wealth by money saved from the liquor traffic. Lloyd George is said to have remarked that if America made a success of prohibition Great Britain would be compelled to consider it.

Practically all of the stages through which the American temperance movement has passed will be found in other nations today. In France, one finds legislation chiefly against drunkenness, as was the case in our colonial days. In Belgium, the new law prohibiting sale of spirits for consumption in public drink shops represents an attack on spirits which America started a century ago when our movement for total abstinence from spirits began. In Switzerland there is a movement for a Federal Amendment permitting local option; in Norway and Sweden local option has already cleaned up most of the rural sections and the smaller towns and cities from the legal saloon. Norway now has partial prohibition, and Sweden votes on the question this year. Finland has prohibition. Through the out-lying dominions of the British Empire the anti-alcohol movement grows. In India resentment against alcohol, the use of which is forbidden by three religions with millions of Indian adherents, is one of the factors in present disturbances. South Africa is moving toward local option. Australian states are winning some local option victories. New Zealand failed to secure prohibition two years ago by only about 2,000 votes and expects to carry it next December.

In several of the important South American countries, there are anti-alcohol educational movements strongly and cordially approved by the governments.

The anti-alcohol geography lesson of today is an important one for the youth of America who must have minds trained to international vision if America is to play her part honorably in world affairs in the future.

Liquor an International Question

As we have learned that opium control requires international action, so the alcohol question has become an international one. Three reasons for this statement must be put briefly. The liquor traffic is acting internationally to prevent the loosening of its hold on the purse of the peoples of the world. It is circulating throughout the world false and misleading statements about prohibition in the United States. Attentive travellers abroad find it

(Continued on page 46)

Comparative mortality among users of alcohol—43 American Life Insurance Companies 1885-1908



Figure 4

- I. General death-rate among insured lives.
- II. Death-rate among policy holders using 2 glasses of beer or 1 glass of whisky daily.
- III. Death-rate among policy holders formerly intemperate but apparently cured.
- IV. Death-rate among policy holders using more than 2 glasses of beer or 1 glass of whisky daily, but regarded as temperate and standard risks.

Curriculum Problems of the Week-Day School

A very spirited discussion took place at the Chicago Convention of the Religious Education Association concerning the practical problems which arise in connection with the curriculum of week-day schools. The following extracts from the verbatim report of that discussion will show not only the wide diversity of opinion, but also the divergence of aim on the part of those directly concerned with the making of the curricula.—*The Editors.*

Problem of Correlation With Other Existing Agencies

WE may proceed in either of the following ways in attempting to work out a curriculum for week-day schools:

1. By expanding the Sunday-school curriculum so as to cover more time without much duplication.

2. By expanding the Sunday-school curriculum so as to include the different existing agencies of religious education.

3. By expanding the Sunday-school curriculum along public-school lines.

Nine-tenths of what is being done in our week-day schools could be done in our Sunday sessions. There is opportunity for more progressive advance in our work of religious education. This new agency is not bound by traditions.

A simple means of evaluation of curricula is to remember that all teaching has three elements:

1. The native impulses of human nature.
2. The experiences of the individual.
3. The knowledge transmitted by him to others.

These are effective in the order named, the last being least important.

Our attempts at religious education have been in the past almost wholly from the third point of view. The great opportunity in our week-day schools of religion is to begin at the other end.

Some suggestions for a week-day curriculum are:

1. A course of study that will give real interpretation of the public-school curriculum.

2. Assistance in helping pupils to think through their own individual problems.

3. Boy Scout work or the Christian Citizenship Program, which is a very practical attempt to deal constructively with life and character itself.

There is a larger correlation that can be accomplished. If from an interview with the leader the boy or girl can go back to his Christian Endeavor Society or his Sunday school or his home with a new appreciation of its meaning, we are getting correlation in the larger way—that is, in his own life. The danger of attempting correlation in a superficial way is real. We can get a genuine correlation without using the same topic of thought in the meeting.—*E. P. St. John, Auburn Theological Seminary.*

A Curriculum Not Something To Be Handed Over

There is some danger of forgetting the fact that a curriculum is not something to be handed over to somebody to be used by that person without having the same thing in mind that we did when we made the curriculum.

Curriculum standards should guide in all that the teacher does; in other words, determine the methods of teaching.

They must be the kind of standards the teacher can use in evaluating the material employed, and they presuppose ability on the part of the teacher to use them for that purpose.

They must be the kind of standards which can be used for the purpose of evaluating the results of teaching.—*J. E. Stout, Northwestern University, Evanston, Ill.*

To Develop Initiative

The object of a week-day class of negro children has been to try to develop the spirit of initiative toward the good, to help the children to *want* to do the thing they felt was right. I found that obedience was over-cultivated. We have seen some results in free conduct of the children in definite social situations.—*Rev. Florence Buck, American Unitarian Association, Boston.*

The Chief Problem of the Curriculum

The problem of the curriculum is the problem of getting the cart before the horse, or the horse before the cart. Practically all the schools, and practically all of the curricula represented in them, proceed upon the assumption that there is a body of material, or a body of activity of some kind, to be put over. In two or three places there was an attempt to begin with the child and the child's problems. In other instances individual teachers, while trying to follow a certain prescribed curriculum, were using it as a sort of medium through which they might find out and direct the activities of the pupils.—*Erwin L. Shaver, Hendrix College.*

Relating the Curriculum to Local Needs

The first day I was in the week-day school, I asked the boys and girls to set up their own aims of things we ought to accomplish. One boy in the fifth grade said, "I think a school, such as we are hav-

ing here, ought to do something for somebody else." I said, "Very well, we'll do that," and, in connection with that, I talked to the various organizations in Tonawanda which might make it possible for us to do something for somebody else. I talked to the Red Cross and they suggested a need there for help in what they called their baby clinic. I told the children about the baby clinic in the Red Cross and one of the girls said, "My father is a Doctor there and he goes down to see the babies, and he has told me of the needs of these babies in Tonawanda." As a result of this effort, the children began making clothes for the babies and eventually asked to go and see the baby clinic. We made a visit there, several of them, and each time the work in the clinic was explained to them by this father who was a doctor. We were told of the needs of the babies and of the conditions in Tonawanda that some of these babies represented and the Red Cross nurse told the children about other organizations, similar to ours, which they had in Gastown. The girls in this group asked if we might entertain the children from the Gastown group. Now, Gastown represented the immigrant section of Tonawanda and the two groups got together in a social way and are working out a program, as a result of that.

A further result was that some boys from Gastown came into our school and are now in the seventh grade, and they were taking up the problem as to "who is my neighbor?" The question came up among the boys in this group about whether or not the fellow who sat next to him in school and would have nothing to do with him was his neighbor. They all maintained that the neighbor was the person who lived next door to him and never, until then, considered the question more. Through the context of the story told to them and their discussion as to who his neighbor was, the lesson was given to them and they were taught to know that it was not only the person who lived next door who was his neighbor, but they will not grow up with the idea in their minds of the world as a neighborhood.—*Edna Atcheson, Teacher in a Week-Day School, Tonawanda, N. Y.*

The Place of Worship in the Curriculum

We need to distinguish carefully between different uses of the term worship. We

may mean, first, instruction and training in the materials or procedure of worship. So many things have to be understood. So, in connection with our course of worship, there must be some instruction as to the meaning of the things we do, and that includes instruction as to the meaning of God in human experience. We have to assist the children in building up an adequate conception of God, otherwise, how can we worship him in a Christian way?

In the second place, there is the experience of worship itself, worship for its own sake. This is a serious matter, for the fundamental problem of religious education is the problem of worship, the social experience of communion with God. Worship is one of the primary objects of our experience in week-day schools if we are to conceive of them as schools of religious education.

One difficulty is that we do not have this experience in everyday life. We don't worship. If we can get children to experience the fellowship of God in connection with their daily experience of other things; if we can secure, through all their fragmentary daily experiences, some sort of unification and instruct them in the virtues

that come from fellowship with God, we shall be in a fair way to give them an adequate foundation for meeting the problems we all face as grown-ups.—*Hugh Hartshorne, Union Theological Seminary, New York.*

What Worship Actually Does in One Week-Day School

It is really the biggest thing in our school. It is entirely in the hands of the children. It is, of course, directed by the teachers. The children know beforehand what is to be expected of them. They come to the worship marching in a procession, singing hymns and following two leaders, one of whom carries a Christian flag and the other an American flag. The leaders are children whom we select day by day to lead in prayer, to tell a Bible story or a mission story or to take part in the dramatization of a story having religious values. They come to their places with all the dignity and reverence you can imagine. The leader steps to the platform and announces the different things as they come. After the meeting is opened by singing a hymn one of the leaders offers an original prayer.

The prayers are all made up by the children. In the lower grades the prayer is what we call a composite prayer. The first morning at school every child is told about prayer and then he is asked to think over and bring a prayer of his own making the next morning. The teacher then helps them select the part of this prayer which they would like to use as a class prayer and every room has its composite prayer.

On different days at the assembly or worship period the pupils are led in prayer; then we have the salute to the Christian flag and another salute to the American flag. After this we have a patriotic song and then a missionary or a Bible story. After this they march out in procession.

The hymns we sing were taught to the children during the hymn period. They are told when and how they were written, so that when they come to the worship period it is not mere words or melody that they are singing; they are thinking of what they are singing because they have been instructed in the meaning of the hymns.—*Daisy Hammond, Principal of the Summer School of Religious Education, First Lutheran Church, Dayton, Ohio.*

Specific Legal Provisions

THE movement for week-day religious education, during school hours but under the control of the several denominations, has resulted in numerous experiments and proposals. These, for convenience, may be grouped roughly into three classes, involving somewhat different legal problems. Of these types there are numerous modifications; but it is believed that the principles here discussed can be applied without difficulty to individual cases.

Type A. A room is set apart in the public-school building to which any denomination is at liberty to send a teacher for religious instruction during school hours. Children whose parents so request are sent to this room from their classrooms at the time assigned to their denomination.

Type B. Courses in religious instruction are established by one or more denominations in their own church buildings at hours (during school hours) agreed upon; children whose parents so request are sent from their school building to these classes; the courses of instruction are more or less under the supervision of the public-school authorities and credit is given for work completed in the church school, and attendance enforced under the truancy law.

Type C. Same as Type B, except that the instruction is not in any way subject to the supervision of the public-school authorities and no credit is given. Attendance is not enforced under the truancy law. If, however, the child habitually absents

By Charles L. Dibble

Time of Instruction

320 Schools reporting

During School Hours	During and After 2 1/2	After 5 1/2	Other Hours 2 1/2
219			

Reciting	Classes	Length of Period	38 schools
Once a week	1583	30 minutes	34
Twice a week	350	30-40 minutes	65
Three times	189	40-50 minutes	102
Often	41	1 hour	9
		1 1/2 hours	21
		2 hours	8
		Miscellaneous	287

Median one hour a week per child

Credit for this Chart is due to "Religious Education"

himself from the church school, that fact is reported to the public school, and the privilege of attendance withdrawn.

Let us apply the principles of law to these three plans for religious instruction.

Type A. This type, in addition to presenting all of the problems involved in the other types, raises also the question of the right to use part of the school building for religious instruction. If the light, heat and janitor service were furnished by the school district, it would probably be construed as an improper appropriation of public money. If the various denominations paid a rental

sufficient to cover these items and compensation for the use of the room, there would be no legal objection to the plan in Illinois, and probably not in Indiana, Ohio and Michigan. In Wisconsin, however, it seems that such use of the school building would not be permitted under any conditions.

Type B. This type involves the question as to the right of the school board to give credit in the public school for work done in the denominational school.

What our courts may hold we may only conjecture from the not very analogous cases concerning prayer and Bible reading. The proposed plan might be regarded as more objectionable than Bible reading, because it is frankly dogmatic. Or it might be regarded as less objectionable, because more purely voluntary. The plan certainly obviates the argument advanced against religious-school exercises by the Wisconsin and Illinois courts, that it is unfair to place the child not wishing to attend in the position of having to be specially excused. In the proposed plan, the reverse is true, the child is not permitted to attend unless specially requested by his parents.

As a mere conjecture we should say that the plan would be approved by the courts of Michigan, Ohio and Indiana and disapproved in Wisconsin, with Illinois doubtful.

Type C. This scheme contemplates a complete divorce of the church-school from

(Continued on page 47)

Teachers and How They Are Secured

THE securing of teachers for week-day religious schools is, no doubt, one of the most difficult problems to solve, and at the same time the most important for the success of the school. Many more churches would like to give week-day religious instruction but do not have the teachers or the money to do so. The teachers employed at present in week-day religious schools in New York City fall into three groups with regard to time given to the work and compensation received.

Full Time Paid Church Workers

In the first place there is a group of full time paid church workers, who give a part of their time to week-day religious instruction. These teachers are regularly employed on the church staff and make religious education their life work. They devote their entire time to church work and receive compensation accordingly. They are, as a rule, college graduates and most of them have received special training in child psychology, religious pedagogy, church organization, and the Bible. Some of these workers are graduates of seminaries, and others have their Master's degree in Religious Education. The majority of these teachers are recognized as the director of religious education of the church, and devote but a few hours to the week-day religious school. In some churches the pastor or the assistant pastor, who is more or less trained in religious education, is the leader of the school. Thus little additional expense is required to operate a small school.

Part Time Paid Teachers

The second group of week-day religious-school workers consists of part time paid teachers. Most of the schools employ teachers of this class and a number of the schools depend entirely upon teachers of this group both for leadership and for the giving of instruction. This is true where the churches are unable to employ a full time church worker. The compensation for such teachers varies from two dollars to five dollars per period, depending upon the ability of the church to pay and the training of the teacher. This rate of compensation is not excessive when one takes into consideration the amount of time the teacher must give in preparation outside of the class period, and the time expended in traveling to and from the school. The part time paid teachers have been secured from the following sources:

1. *Students in colleges and seminaries:* New York churches have a special advantage over churches of other communities in securing part time workers of a high type from the several colleges, universities

By Henry Earl Fisher

and seminaries located in the city at which graduate courses in Religious Education are given. Students from all parts of the country are attending these courses and are very eager to secure part time paid work in New York City churches. Such services are advantageous both to the student and to the church. Scholarships for students specializing in religious education have been established by the Presbyterian Board of Education, the Board of Education of the Methodist Episcopal Church, and Union Theological Seminary. These scholarship students render services to the different churches in the city. The churches secure their services at a very small rate of compensation, the balance being paid by the scholarship fund. Other students, also, who are not eligible for these scholarships are secured, at a very reasonable rate of compensation, to give instruction in week-day religious schools. All these students are especially efficient as religious workers and the churches of all denominations desiring part time workers should make their wants known to the Departments of Religious Education of these institutions which these students are attending.

2. *Public-school teachers:* Many public-school teachers are employed both by individual churches and the Protestant Teachers' Association to assist in week-day religious instruction. They are an invaluable aid in the educational program of the church because of their training, their experience, their love of children, and their devotion to the welfare of childhood. The public-school teacher demands the standards of week-day religious instruction to be commensurable with public-school standards. Better methods and better curriculum are required to meet the demands of these teachers. Their right to take active part in week-day religious instruction after school hours is no infringement upon the separation of the church and state. Hence no one can question such activities on the part of the public-school teachers. The Protestant Teachers' Association has prepared a service pledge card which is sent out to its membership of 5,000 teachers, asking them to offer their services in definite lines of work that they are prepared to do. Among other things the following items are included: Clerical work to take the attendance, ability to tell Bible stories, ability to play the piano and teach music, skill in memory drills, teach kindergarten children, teach knitting and sewing, lead in games and athletics, direct dramatics. Through the aid of this service

card teachers for definite lines of teaching are secured.

3. *Retired public-school teachers:* Some of the churches employ teachers who have had training for teaching in public schools and have taught for several years, but have ceased to be employed in that capacity. As a rule, they are now mothers of families, but are able to give a few hours each week to teach in these schools. These teachers generally prove most efficient and faithful, and the church should search its community for such valuable prospects. There are also a few public-school teachers who have retired because they are unable to give full time to their school work, but who are glad to give part time to church work. Their services are often most valuable.

4. *Assistant pastors, deaconesses and other church workers:* Quite often the assistant pastor, or some other worker on the church staff, has had some training and experience in school teaching and religious education, and is a valuable person to direct the week-day religious school. In some of the Methodist Episcopal Churches the Deaconess is the head of the week-day religious school. Such workers are able to organize and operate quite an efficient school.

Volunteer Teachers

The third type of week-day religious school teacher is the volunteer teacher. Only a few of the schools now operated in New York City have all paid teachers. Many volunteer teachers are secured from the same source as the part time paid teachers; others are mothers in the homes who have little or no special training but are willing to offer their services for a few hours each week. A large number of the schools pay only the pastor or the assistant pastor and the rest of the staff is made up of volunteer teachers. A few schools are being operated entirely by a volunteer staff. Volunteer teachers, however, in general, are not satisfactory. Most volunteer teachers have little or no training for the work, and sufficient time for preparation and class work cannot be demanded of them. The religious training of our children is too important a task to place them in the hands of untrained teachers. Every means to secure the best teachers of religion should be used. No teacher is too well trained, nor too good, to instruct the child in religious ideals of living.

How To Secure Trained Teachers

The securing of competent and consecrated teachers for week-day religious

schools will become a more difficult problem unless proper steps are taken. Too many churches attempt to secure teachers at the last moment and then offer no compensation because no provision for such has been made in the yearly budget. Professor Squires of Philadelphia writes that his city has made a contribution to the week-day religious school movement by the practical manner in which the leaders of religious education have gone about the solution of the teacher problem. An evening school for the training of teachers for the week-day religious schools has been conducted by well-known leaders in edu-

cation. An institute was held for one week with day and night sessions in which every phase of the week-day religious school movement was discussed by experts. An examination was held under the auspices of the Community Council of Religious Education, and now there are a number of competent teachers waiting to take up teaching in week-day religious schools. Week-day religious education would be strengthened a hundredfold if such training were given to all the people who are interested in the movement for better and more religious instruction for the child. Perhaps the best group of people to start

such a movement in New York City are the 5,000 Protestant teachers who have banded themselves together as a professional class in the interests of week-day religious education. The Daily Vacation Bible School Association and the New York City Sunday School Association stand ready to give their aid and support in such a movement. An evening training school with expert leadership for a course of twenty lectures would, without a doubt, create amazing results in solving the problem of teachers for week-day religious schools.

The Closely Graded Lessons in the Small School

A leaflet has been issued giving suggestions for the use of the Closely Graded Lessons in the small school. We print herewith the substance of the leaflet, which may be obtained in quantities from the publishers of the Graded Series.—The Editors

A Practical Plan

THE needs of a small group of children are the same as those of a larger group, and make the same demand for adjustment and adaptation. Many small schools have never given the matter serious consideration because they have thought it impossible to use the Closely Graded Lessons in a small school.

To the leaders of such schools who wish to give their pupils every advantage, we suggest a plan which will enable them to use graded instruction. This is not theory, but a practical arrangement, and has been proved successful in actual operation. This plan provides that every one of the Graded Courses shall be studied in their regular order, and that no pupil shall have lessons which are more than one year above or below this grade. It is possible to use the courses through all the grades in the order in which they are intended to be taught.

Preparation

The first thing to be done is to talk the whole matter over with the teachers, explaining to them the advantages of the plan and the opportunity that it affords to give definite instruction concerning the Bible and its content as a basis for genuine character building. Get from the publishers specimen lessons of the Beginners, and Courses II, V, VIII, XI, and XIV, and the Aims and Outlines of all the Courses of the Closely Graded Lessons. Study with the teachers the aims and themes for the different departments so that they may get an idea of the whole Course, and go

over the specimen lessons in detail. When the teachers have been brought into accord with the plan and understand its purpose, explain it to the pupils in the school.

Classifying the Pupils

The new grouping that will be necessary to carry out this plan is what would be called in a larger school grading the Sun-

day school. If the school has six teachers and anywhere from thirty to fifty pupils, the pupils will be grouped according to this plan:

Those three, four, and five years old will become Class 1; those six, seven, and eight Class 2; those nine, ten, and eleven Class 3; those twelve, thirteen, and fourteen Class 4; those fifteen, sixteen, and seventeen will be Class 5; and those eighteen, nineteen, and twenty will be Class 6.

Assigning the Teachers

Then the teachers must be assigned to these groups according to their natural preference as far as possible. By this is meant not preference for individual children, but for an age to work with. Some teachers have a special knack for instructing very young children; others prefer to deal with the older adolescents. In general the person does better work when these preferences can be considered.

Each teacher is assigned with the understanding that he or she is to keep this class for three years. At the end of that period the teacher goes back to take the age group that she had at the beginning, while the children pass on to the next teacher. That is, let us suppose that the teacher of Class 2 has taught this group for three years. At that time that class or group will be nine, ten, and eleven years of age, and the teacher will have taught to these children Courses II, III, and IV. As the children go on into Class 3 this teacher takes the children who have finished Class 1 and are therefore ready for Class 2 and teaches them Course II.

GRADED LESSONS IN A SMALL SCHOOL					
Groupings and Courses for this year beginning in October		Groupings and Courses for the second cycle year beginning in October		Groupings and Courses for the third Cycle year beginning in October	
3	Beginners Course	3	Cradle Roll Lessons	3	Cradle Roll Lessons
4	Parts 1-4	4	Beginners Course	4	Roll Lessons
5		5	Parts 5-8	5	Course I
6	Course II	6		6	Primary
7	Primary	7	Course III	7	
8		8	Primary	8	Course IV
9	Course V	9		9	Stories from the Olden Time
10	Hero Stories	10	Course VI	10	
11		11	Kingdom Stories	11	Course VII
12	Course VIII	12		12	Gospel Stories
13	Leaders of Israel	13	Course IX	13	
14		14	Christian Leaders	14	Course X
15	Course XI	15		15	The Life of Christ
16	Christian Living	16	Course XII	16	
17		17	The World a Field for Christian Service	17	Course XIII
18	Course XIV	18		18	History and Literature of the Hebrew People
19	History of New Testament Times	19	Course XV	19	
20		20	The Bible and Social Living	20	Elective Courses
21	Elective Courses	21		21	
22		22	Elective Courses	22	

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Providing for Exceptions

Children under three may be brought to the school by their parents, and in that case a separate cradle roll class should be formed for them, if possible, the first year with another teacher, and the series of lessons entitled "Object Lessons for the Cradle Roll" may be used with them. This class will then become the Cradle Roll class of the second cycle.

If there are adults in the school, an adult class may be formed and any elective course that they choose may be studied.

New Pupils

Any school starting a system of this kind will find itself growing in numbers. When this happens, the new pupils who come in would naturally be placed in their age group. It is necessary, however, to take into consideration the advancement of the child in public-school work and his general ability.

In case any one group becomes too large for a single teacher to handle advantageously it can be divided into two classes, a boys' class and a girls' class, and in the case of any above Class 2, it is desirable to have a man teacher for the boys' class.

Naming the Classes

Class 1, Beginners. Class 2, Primary.

Class 3, Junior. Class 4, Intermediate. Class 5, Senior. Class 6, Young People. If classes are added at either end, they will be designated as Cradle Roll and Adult Classes respectively.

Promotions

The last Sunday in September of each year will be promotion day, the purpose of which is to give the children recognition for the work done during the year. At the end of the third year of the cycle, promotions will be made from one class to another and a diploma given.

Some Things to Remember

With all Courses, the year begins with the first Sunday in October. If your school wishes to take up the lessons in January write for leaflet "How to Introduce the Closely Graded Lessons in January."

The teachers' books are permanent and should be returned at the end of each quarter to the school and kept carefully for use at the beginning of the next cycle. This will materially reduce expense.

The Beginners and Primary pictures are also permanent. When first purchased they should be mounted and placed in a drawer or box made for the purpose. They can then be used for several years.

General Suggestions

If the school has only one room, put the beginners and primary classes in the front corners of the room so that they may have curtains or screens to separate them from the others during the lesson period. The junior classes should be in the middle in front and the rest of the classes behind the juniors, with the adults in the rear. If an additional small room is available, it should be given to the beginners and primary classes for the whole time of the session.

Under this plan and with the use of the Graded Lessons there is no one lesson for the whole school to read or for the superintendent to review at the close. This is fortunate, for it leaves the superintendent free to select beautiful Psalms and other passages of Scripture for the reading, and he will find that the memory verses in the lessons are often quite ideal for use in the service of worship.

The service should be short but reverent and adapted to the understanding and experience of children eleven and twelve years of age, rather than to the adults in the company. The adults have other opportunities for worship; the children are learning to worship, and should be given material through which they can express their own desires and emotions.

FIRST YEAR OF THE CYCLE

CLASS	AGE OF PUPILS	LESSONS TO BE USED	TITLES
1	3, 4, 5	Parts 1-4 Beginners	The Little Child and the Heavenly Father
2	6, 7, 8	Course II	Bible Stories for Sunday School and Home
3	9, 10, 11	Course V	Hero Stories
4	12, 13, 14	Course VIII	Leaders of Israel
5	15, 16, 17	Course XI	Christian Living
6	18, 19, 20	Course XIV	The History of New Testament Time

SECOND YEAR OF THE CYCLE

CLASS	AGE OF PUPILS	LESSONS TO BE USED	TITLES
1	4, 5, 6	Parts 5-8 Beginners	The Little Child and the Heavenly Father
2	7, 8, 9	Course III	Bible Stories for Sunday School and Home
3	10, 11, 12	Course VI	Kingdom Stories
4	13, 14, 15	Course IX	Christian Leaders
5	16, 17, 18	Course XII	The World a Field for Christian Service
6	19, 20, 21	Course XV	The Bible and Social Living

THIRD YEAR OF THE CYCLE

CLASS	AGE OF PUPILS	LESSONS TO BE USED	TITLES
1	5, 6, 7	Course I	Bible Stories for Sunday School and Home
2	8, 9, 10	Course IV	Stories from the Olden Time
3	11, 12, 13	Course VII	Gospel Stories
4	14, 15, 16	Course X	The Life of Christ
5	17, 18, 19	Course XIII	The History and Literature of the Hebrew People
6	20, 21, 22	Some Elective Course	

Denominational Teacher Training Plans

Official Statements from Denominational Headquarters for October

Northern Baptist Convention

THE Department of Religious Education of the American Baptist Publication Society, in cooperation with the Directors of Religious Education in the states and cities of the Northern Baptist Convention, and the Directors of Children's Work, have planned a big cooperative campaign to make a definite advance along well defined lines during the coming year. Training leaders will have a large place in this plan.

Advantage will be taken of the opportunity to cooperate with state, county, and city associations under the general direction of the International Sunday School Council of Religious Education, but an intensive campaign will be carried on through the splendid system of state, city, and children's directors covering the entire territory of the Northern Baptist Convention.

New and attractive literature is in preparation and much is expected from this cooperative campaign in which training is one of the chief objectives.

In order to best meet the needs of the constituency the plan of the third year of the Standard Course of training has been enlarged to include training for leaders of Girls' Activities, Boys' Activities, Mission Study Classes, Vacation and Week-Day Church Schools, and for a limited amount of elective work in church history, doctrine and social service.

The volume of work in the New Standard Course of study has steadily increased during the past three years, and it is confidently expected that more church-school workers will be studying the units of the Standard Course or equivalent work during the coming year than ever before in the history of the Northern Baptist Convention.—Seldon L. Roberts, Director of Teacher Training.

Christian Church

THE Sunday School Board of the Christian Church has adopted courses of study that bring an adequate training within the reach of every present and prospective Sunday-school worker in the church.

The Pilgrim Training Course for Teachers, a three-year course, is the one recommended by the Sunday School Board. If, for any reason, it seems impossible to commence this three-year course at first, then some good elementary one-year course, such as *Preparation for Teaching*, by Oliver, or *Teaching the Teacher*, or any similar one-year course is suggested for preliminary work.

The Standard Course, recommended by

the Board, requires not less than three years. A certificate is issued for each year's work, (forty lessons for first and second years, and specialization books for third year) and at the completion of the work a diploma is granted. Courses such as Oliver's *Preparation for Teaching* or similar standard one-year courses require at least forty weeks or nine months for completion.

A certificate is granted for any Standard Elementary Course upon completion of the work, but this does not apply on a diploma. Diplomas are only issued for the full three years of the Standard Course. Seals are given for extra reading course books. For additional information, address The Sunday School Board of the Christian Church, C. P. A. Building, Dayton, Ohio.—From leaflet, *Training Courses for Sunday School Workers*.

Congregational Church

AMONG Congregationalists teacher training is promoted not from headquarters, but is the task of the ten district secretaries under whose care the whole country is divided. To them belongs the whole task of putting the better program of Religious Education into the local church. Secretaries at the head of Missionary Education and Social Education develop the whole program in these departments and lead the district secretaries in carrying it out, but teacher training with all the other phases of our work is altogether in the hands of the district secretaries to promote as best they may. These field workers seem increasingly to realize that the first essential to the good school is the good teacher. They are trying amid many other pulls to stress the adequate preparation of teachers. They distribute widely our literature on teacher training. They are organizing wherever possible regular teacher-training classes both for the present teaching staff and for young people who may become teachers. They are fostering the classes that are established in the churches. They are frequently holding institutes, drawing together the teachers from a small region for a few days' intensive study. They are giving every encouragement to community schools and urging our people to share in such. At most of our Congregational young people's summer conferences, courses are offered which shall inspire our young people to the work of the church-school teacher and give them some preparation for it. Content courses are given at all the conferences, Old and New Testament and missionary material.

One of the types of work toward teacher

training which our district secretaries are increasingly stressing is the informal reading class and the individual reading of books of method, psychology and content. Workers' Libraries are going into our schools rapidly and our schools are learning how to make these libraries work.

A small number all over the country are constantly pursuing our correspondence course. The numbers are few, but the enthusiasm warm among those who take the course. Some correspondence lessons, reading of assigned books, and writing upon specially appointed topics is being accepted in addition to the work at some six-day summer schools as a unit in the regular teacher-training course.

The third year texts are finding friends east and west. Those that have come out are gratefully received and others eagerly awaited. These specialized departmental texts are filling a felt want among our people.

The most important new trend in our teacher-training work is the development of a form of examination questions or topics that shall make us acquainted with the teacher, his methods, his attitudes and his understanding of the Bible and religion rather than merely test him on his acquaintance with a single text.—Frank M. Sheldon, General Secretary.

Evangelical Synod of North America

TRAINING for leadership is the fundamental service we can render to our schools. The challenge that comes to the teachers from the expectant, unfolding soul life is so tremendous that only efficiency dare meet it.

Owing to peculiar conditions existing in the past, stress has been placed largely on the matter of training the present active teaching forces. However, as a result of this activity, as also the result of Summer Schools of Methods, the Board of Religious Education through its Training Department has brought last year and is renewing at this time the challenge of the following program to its church schools:

- I. A training class in every church school, meeting either during the week or during the Sunday-school hour.
- II. A well organized teacher-training department in every school.
- III. A well equipped workers' library in every school.
- IV. Members of the teaching corps attending community training schools wherever these are held.—P. Buchmueller, Teacher Training Superintendent.

Methodist Episcopal Church

THE unprecedented success of the past year, and the increased number of registrations of classes in local churches, makes it apparent that the objective, "A training class in every church," is not in the too distant future. The Summer Schools which have been held on college campuses during the past three years have materially aided in the development of those who are able to teach training classes in their respective local fields, and especially in the territory reached by Summer School influence there has been a marked increase of teacher-training interest.

For the information of pastors and others who are realizing the importance of developing a leadership, and willing to devote this marginal time to the teaching of religion, a booklet, *Teacher Training*, has been prepared, and is ready for free distribution to all who make request. Address the Board of Sunday Schools, 58 East Washington Street, Chicago, Ill. This booklet contains a prospectus of all courses now ready for use, together with complete instructions needed for organizing and administering a training class.

The week September 24 to October 1 has been set aside as "Methodist Teacher Training Week," and it is expected that many schools which have not heretofore found it possible to develop a training program will address themselves earnestly to this important work. Personal attention will be given by the Teacher Training Department to any who feel the need, and would like to counsel about the problems which occur in some schools. Of course, those churches which have organized training classes in previous years will make Teacher Training really an occasion for an enthusiastic renewal of activity.

For the first time Leadership Training Schools will be conducted by the Board of Sunday Schools in certain selected centers. The definite locations of these schools are so tentative that it is not wise to make a final announcement at this time. Courses will be offered in required subjects of the Standard Teacher Training Course, and those who attend will receive seals for the work done, and full credit toward a Standard Teacher Training Diploma. The schools will open on Sunday, and continue through the following Friday. At least four subjects will be taught in each school, and classes in each subject will meet twice a day throughout the entire session. These training schools should be of especial interest to the pastor or church-school superintendent who has not been able to organize a class in his local church. As soon as announcement of the location of these schools is made, they should begin to work up a considerable group to share in the work which these schools will offer.

A renewed emphasis is being made this year upon the necessity of introducing training courses in the young people's classes which meet at the church-school hour. These classes will provide our teach-

ers for many years to come, and our work is sure to be increasingly effective if the workers are prepared for their tasks in advance of their assuming responsibility.—*William Bovard, Corresponding Secretary, Board of Sunday Schools.*

Presbyterian Church, U. S. A.

THE Presbyterian Church is developing its teacher-training plans in the firm belief that the fundamental training for church and church-school leadership must be given in the church school. In the coming year particular emphasis will be placed upon the development of a leadership training department in the schools of individual churches. It is being urged that this department be set up to parallel the Senior Department, into which a selected group should be promoted each year from the Intermediate Department.

It is believed that by organizing the teacher-training work on this basis as a regular department of the church school, it will be possible to secure such continuity of the work as is not possible when an attempt is made to handle the work through classes which must be reorganized each year.

We are also recommending that when members of this department are ready for the work of the third year they should take it either in the Community Training School or in the department of the school in which they wish to specialize, and, while working there as helpers, read the units which are outlined for their department.

Recognizing the fact that in some cases there is need of a survey course of the Bible, preliminary to the Standard Course, and recognizing also the fact that some schools are not in a position to undertake the work of the Standard Course, a new preliminary course has been prepared and is offered under the title, *Teaching the Teacher*. The first and second parts of this book meet the need of a survey Bible course, and the entire text meets the need for a preliminary course which, although written in simple terms, has been prepared by those whose scholarship is sound.—*J. S. Armentrout, Director of Teacher Training.*

Presbyterian Church, U. S.

PLANS for the promotion of Teacher Training in Southern Presbyterian church schools for the coming year contemplate the vigorous development of three types of training.

First: Teacher-training classes established under local church-school leadership.

There has been an encouraging growth in the use of our Standard Three Year Diploma Course, *Trained Workers*, during the past year. We find it necessary to give certificate credit on the fifty-four lesson course which has been widely used during the past ten years. This certificate does not count toward diploma recognition, how-

ever, and we are making a special drive for the diploma course this year.

Second: Standard Training Schools.

The development of the Standard Training Schools is perhaps the most encouraging factor of our training policy during the past year. It has been necessary, in view of the large demand for these schools, to increase our educational staff. Rev. Wesley Baker has been added as Director of the Field Division, and the setting up of training schools in the larger centers of population will be an important part of his work. We are also gradually developing a corps of accredited teachers in the different sections of the church who can do approved work in these Standard Schools.

We expect the Standard Training School to be very effective in converting the church-school leaders to the idea of putting the work of the school on a real educational basis. Follow-up classes are usually organized for the continuance of serious study by those who have taken credit in the Standard School.

Third: Courses in Religious Education in our denominational schools and colleges.

We have made rather slow progress heretofore in this respect, but definite steps are being taken to establish standard courses in Religious Education in some of our colleges. The Union Theological Seminary, Richmond, Va., Columbia Theological Seminary, Columbia, S. C., and the Kentucky Theological Seminary at Louisville, Ky., have established chairs of Religious Education during the past few years. This has been a great forward step, and will certainly have its effect on the policy of our denominational colleges.

In addition to the types of training indicated above, we have established real training courses in connection with summer Conferences. Credit is given on general and specialization units at Montreat and at some of the State Conferences.

Our chief emphasis for the coming year will be placed on the adequate training of leadership in Religious Education.—*Gilbert Glass, General Superintendent.*

Reformed Church in the United States

FOLLOWING our usual custom we circulate our pastors and superintendents about September first informing them of the plans for the coming year. A statistical blank is sent to superintendents, also an enrollment blank to be returned filled out in case a new class or classes are organized.

In each Classis or district we have a Teacher Training Superintendent who constitutes the point of contact between the denominational Board and the local church school. A record of the standing of the district is then sent from the denominational Sunday School Board office; this report forms the basis of the follow-up work of this worker. Report is made of this officer's work to the Classis or district at its annual meeting, and a copy of the re-

port is also expected to be returned to the denominational headquarters.

In addition, Teacher Training constitutes a leading topic at all church-school conventions, conferences and institutes. Looking forward to week-day schools of religious education, stress is being placed on securing Teacher Training opportunities in the church colleges and seminaries.

The courses approved are the New Standard texts for which alone a diploma is awarded. The former so-called First Standard Courses are put in the a, b, c, class and recognized by certificate only, in extreme cases of necessity. Courses may also be taken by correspondence.

We recommend the introduction of a Teacher Training Department in every school as the only way to put this work on a permanent basis.—*C. A. Hauser, Educational Superintendent.*

United Brethren

THE Sunday School Department of the United Brethren in Christ has always laid emphasis on Teacher Training. Colonel Robert Cowden, Litt.D., the former General Secretary, for many years stressed vigorously the Bible Normal work and reli-

gious pedagogy and left a rich heritage to the church.

During the past year a careful survey showed an increase in enrollment in this department of our church schools, and yet only about one fifth of the schools reported a training class or cooperating with a community training school. We are anxious that this be brought to one hundred per cent instead of twenty per cent.

Plans are being laid to reach definitely each school and urge a Training Department with a superintendent who will be responsible for that work alone. The one hundred and twenty lesson Standard Course will be recommended; a certificate and seal given for the first forty lessons, another seal for the next forty lessons and a joint denominational and international diploma upon completion of the third forty. Our purpose is to keep after the schools for a definite response.

A shorter one year Elementary Course is being prepared and will also be offered for schools that desire such a course. A special certificate will be issued for the completion of this course, but will not credit on the standard one hundred and twenty lesson course.

Our department asks an enrollment fee of fifty cents from each pupil to help defray the expenses in promoting the work. Also twenty-five cents for the Joint diploma upon the completion of the course. College and Seminary students who complete one hundred and twenty hours work in religious education, including Bible study, psychology, and pedagogy, will receive the joint diploma with the departmental seal.

We also urge the cooperation of our workers in community training schools. Also the holding of workers' councils, the organizing of religious education reading circles and the building of workers' libraries for the circulation of the best modern books on Religious Education. We feel that it is necessary to push this department of work as vigorously as possible as a vital and integral part of the church school. We urge all classes to enroll with the Denominational Board in order that we keep in constant touch with them and have a correct record of the same. We find that an occasional letter to the pastors and superintendents, inclosing printed matter on teacher training, has a wholesome effect.—*Charles W. Brewbaker, General Secretary.*

Notes on the Teacher Training Conference at Kansas City

By Lyndon B. Phifer

THE necessity of establishing without delay a system of standard credits, which can be freely interchanged by cooperating denominations, was one of the outstanding convictions expressed at the Teacher Training Conference at the Kansas City Convention. The newly organized International Council of Religious Education is the proper body to arrange for and supervise such interchange of credits. Discussion brought out the fact that while credits are now interchangeable, the wide variety of requirements set for the issuance of credits made difficult the matter of leadership-training promotion. Many other practical problems of promotion and conduct of training classes of all kinds were discussed.

Dr. John W. Shackford, Corresponding Secretary, General Sunday School Board of the Methodist Episcopal Church, South, presided. From the chair he made many helpful suggestions and comments and succeeded in stating problems and solutions in such a way as to gain the assent of the assembled delegates.

The first paper presented was on the promotion of teacher training by denomina-

tional agencies, by Charles Darsie, Superintendent, Adult Division and Training Work, Disciples of Christ. The formal paper, part of which appears in another column of this magazine, was introductory to helpful informal remarks by Mr. Darsie. He compared denominational responsibility for religious education to state rights. "Denominational teacher training," he said, "is specialized training for particular tasks." "Teacher training is not a matter for revival methods of promotion; it must be carried on week in, week out, all through the year. It does not lend itself to drives. Every year progress is being made; more classes are being formed, more credits issued, more diplomas granted. The day is coming when most teachers in the church school will be trained." The speaker referred to the biblical content of the Standard course, pointing out that at least five units of the course were predominantly biblical. These facts, he intimated, were a significant answer to the contention of those who belittled the Standard course because of its extra-biblical material.

Mr. Darsie made the following specific

suggestions for promoting teacher training in denominations:

1. Issue circulars to teachers and pastors, showing them that when they organize a department of teacher training in their church they are not doing a spectacular piece of work but are building for the future.

2. In leadership-training schools take up a unit of the Standard course, completing it in one week of two lessons a day.

3. Promote correspondence courses. No person who has ever taken a correspondence course and completed it has ever complained that he could not succeed with a training class.

Discussion following the paper dealt with the content of the Standard course. In response to a question Mr. Darsie said, "We ought to be chary of giving a final diploma until the candidate shows real teaching ability; which implies practice in teaching." "Not only 120 hours of content ought to be required, but some initiative and leadership ability on the part of the candidate ought to be proved before a diploma is granted."

The second topic considered by the Con-

ference was the Promotion of Teacher Training by State and City Association and Community Schools. Samuel B. Fares, Secretary of the Philadelphia Sunday School Association, opened the discussion. In his judgment, "The task in teacher training that is facing the International Sunday School Council of Religious Education is to put at least one teacher-training class into every evangelical church in North America."

The pupils in those classes will be largely between the ages of eighteen and twenty-four. How can this stupendous task be accomplished? Mr. Fares went on to say that fifty per cent of the ministers of the churches are not "sold" on teacher training. "They do not want it," he declared. He believed that the average was even worse with church-school superintendents. Moreover, he said, only about five per cent of the church officials are "sold" on teacher-training. For the most part the official members of North American churches believe that church-school work does not amount to very much. These conditions must be overcome before any real progress can be made. There is a widespread popular belief that the only qualification of a good church-school teacher is personal consecration and devotion to the task. This judgment must be corrected.

"The task of promoting teacher training by undenominational agencies often means finding teachers for training classes of young people or for classes of teachers in service in churches without available leadership. Ordinarily organizing a community teacher-training class is bad procedure. Local churches should be encouraged to organize their own classes. If necessary, teachers should be provided for them. There is no adequate substitute for teacher training in the church itself." The speaker then told of his experience in Philadelphia in supplying teachers for classes within local churches. He said that a corps of teachers had been built up, each one of whom made the teaching of teachers a hobby and a personal service for the kingdom.

Discussion following the address dealt at some length with the question of the third-year specialization courses.¹ It was generally agreed that community training schools were ideal for the third-year courses, because as a rule too few students in a given department in a local church could be recruited for specialization classes. It was also pointed out that where there is no community enterprise, there is always the possibility of one or two teachers in a given department taking the specialization course by correspondence. Then, there are always denominational schools of methods in which this work can be done. One unique suggestion for providing for specialization training was combined beginners' and primary, and intermediate and senior specialization students, inasmuch as the courses for these groups were sufficiently broad enough for such study.

Public Recognition Services

Mr. Fares, answering a question, advocated the alumni association of teacher-training graduates as a decided promotional asset. "Arouse interest," he said, "by means of public recognition services for teacher-training alumni. One of the troubles is, that we do not often enough recognize publicly the teaching service of the church. There are few churches that will even print in the church bulletin the names of those who have served the church as teaching ministers. Anything that an alumni association can do to pull the churches out of this rut will help forward the movement."

The question as to textbooks available for the Standard Course was brought up. It was pointed out that, with few exceptions, denominational boards permit interchange of textbooks freely, giving credits for completion of approved courses, by whomsoever published. The question of the interchange of credits among denominational boards was considered at length. The conclusion seemed to be that expressed in the opening paragraph of this report.

A question, "Is there an approved International one-year course?" met with a prompt negative. The only courses, it was pointed out, which are approved by denominational boards and the International Council are standard courses prepared by denominations. The difficulty of getting students to take the three-year course occupied some of the delegates' time. The Chairman expressed it as his conviction that this difficulty had been greatly overemphasized, and that teachers generally were willing to meet the higher standards.

Standard Course Preferable

The problem of teachers who do not finish the three-year course, but move away, giving the local church no benefit from their training, was mentioned. The general conviction of the conference was that the training received in even a single unit of the standard course was superior to that of a brief course which aimed to be more comprehensive; also, that the churches should not be selfish in the matter, but recognize the value of training workers for the kingdom, wherever they may be located. One of the delegates gave it as his opinion that many denominational boards were lax in grading examination papers; that passing grades were given, with credit, on work of inferior quality; that not enough discrimination was made between really good work and poor work. It was the consensus that this fault actually existed and should be remedied in the interest of maintaining normal-school standards for training classes.

"Promoting Teacher Training in the Local Church," was the theme of an interesting address by the Rev. Theodore Mayer, General Secretary of the Sunday School Board of the Evangelical Synod of North America. According to Dr. Mayer five

things are necessary to promote leadership training in the local church. These are:

1. The *church*, not merely the church school, must recognize its obligation and opportunity. The fact that a very small percentage of our official church leaders have little or no appreciation of the value of religious education and leadership training makes imperative getting our churches to recognize the necessity of training its leaders. In this task we need the pastor, who is essential to a promotion program. The official church council or board must also be "sold" on leadership training. Charts such as those on exhibit in the teacher-training section at the convention should be made use of in a promotional enterprise.

2. Church-school workers must recognize their individual responsibility toward the church and the kingdom. The challenge to our workers should be made personal. We must also give our teachers a new place and standing in the church. They have been given a place in the school but they have no real place in the church. We speak of them as "teachers in the church school." This raises the question of the appointment of teachers. Some teachers do not even remember by whom they were appointed. The average teacher probably started as a substitute. Teachers would feel different about their whole task if they received a more definite call from the church itself. The church is at fault here, not the teacher. An authorized letter from church authorities asking a person to become a teacher in the church school would help mightily to solve the problem. In promoting our whole training program in the church we want our teachers to appreciate the fact that the church is placing a great responsibility upon the teachers.

3. Some one must be definitely responsible for the work of promoting teacher training in the local church. Some things are never done because no one is made responsible for doing them. A director or committee in charge of teacher training may not only organize and maintain classes but may build up a workers' library, hold workers' meetings, supply magazines and leaflets, and encourage attendance upon summer schools, institutes, and conventions.

4. Training work should be made permanent. The reason much advertising and publicity fails is that those responsible do not keep at it long enough. The secret of promotion is to keep everlastingly at it. An annual teacher-training week is a good opportunity for promotion plans.

5. We must train those who are now in service and also those who are to be future workers. There can be no well-rounded program of training without both.

Goals Within Reach

Dr. Mayer then cited some goals within the reach of almost every school. These include:

1. A training class at the church-school

¹ See list of textbooks on the following page.

hour. This is to consist of young people selected to give their time to training for some work in the church. A committee of the church can select and promote this particular class. This committee might well counsel with teachers of young people's classes in selecting candidates, so that it will be considered an honor to be chosen for this class. A roll of honor and a dedication service at the beginning of the work will help to establish such a class permanently.

2. A class of present teachers.—The method for promoting this class is personal, with emphasis on giving time in service.

3. A monthly workers' conference.—At least thirty minutes of this period should be given to definite teacher-training study. This conference may become a part of the regular training program of the church.

4. An intensive study class.—To come together every day for a week or ten days.

Other means of training in the local church include family church night, home study, reading, institutes and summer schools, and community schools.

Questions following the address led to profitable discussions of practical means of promotion and maintenance of leadership-training enterprises. One delegate suggested the importance of securing high-school credit for Bible study in the training of prospective teachers. Another mentioned the opportunity of the director of religious education for recruiting training classes. Life-service decisions were pointed out as important in the recruiting of training classes. The young people's and older boys' and girls' conferences were also suggested as recruiting grounds for training students. The problem of mixing sexes in young people's training classes received some attention. It was generally felt that there was no reason for separation.

The simplification of courses again was brought forward at this point. Dr. Shackford explained that a mistake was made in assuming that by abbreviating a course one can simplify it. One delegate suggested the project method of teaching training classes as a means of overcoming the tendency to study textbooks in an academic way. This point did not receive the attention of the conference, perhaps, that it deserves. Demonstration and observation work in teacher training was stressed. It was pointed out that probably more opportunity for practice work exists in the community training school than in the local church. Supplementary books for use with textbooks on the standard course were suggested.

In summary, the discussion of the conference brought out a good many practical methods of promotion through the various agencies at work in the field for leadership training. At the same time the conference maintained a steadfast adherence to principles and ideals of curriculum, program, and credits.

Third Year Specialization Courses in Teacher Training

SUBSTANTIAL progress has been made during the past year in the preparation of the Third Year Specialization Courses in Teacher Training, in the publication of which the various evangelical denominations are cooperating through the Teacher Training Publishing Association, an organization of denominational publishing houses created for the sole purpose of producing this series of important textbooks. These Specialization Courses constitute the requirements for the third year of a three-year standard course originally outlined by the Sunday School Council of Evangelical Denominations, now a part of the International Sunday School Council of Religious Education.

Following two years of more general study, the courses for the third year provide for separate and more intensive studies for administrative officers, and for teachers of each of the following age groups: Beginners (under 6); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-24); and Adults (over 24). In addition, a general course on adolescence covering more briefly the whole period (13-24) is also provided. The requirements for this year, as for the two preceding years of the Standard Course, call for a minimum of forty lesson periods for each department, and the courses are constructed in harmony with this requirement.

In the accompanying tabulation each textbook includes ten lessons with the exception of the textbooks on methods for teachers of beginners and for primary teachers, each of which provides twenty lessons. The textbooks the titles of which are printed in italics are ready; the others are in preparation.

Third Year Specialization Courses Presented by Departments

Beginners' Units

1. *A Study of the Little Child*, Mary T. Whitley.
2. *Story Telling for Teachers of Beginners and Primary Children*, Katherine D. Cather.
3. *Methods with Beginners*, Frances W. Danielson.

Primary Units

1. *The Primary Child*, Mary T. Whitley.
2. *Story Telling*, Katherine D. Cather [Same book as (2) above].
3. *Methods for Primary Teachers*, Hazel Lewis.

Junior Units

1. Child Study for Teachers of Juniors.
2. Christian Conduct for Juniors.
3. Junior Teaching Materials and Methods.
4. *Organization and Administration of the Junior Department*, Ida M. Koontz.

Intermediate Units

1. *Psychology of Early Adolescence*, E. Leigh Mudge.

2. *Community Forces for Religious Education* (Early Adolescence), G. Walter Fiske.

3. Teaching Materials and Methods.
4. Organization and Administration.

Senior Units

1. *Community Forces for Religious Education* (Middle Adolescence), G. Walter Fiske.

2. Agencies and Institutions.
3. Teaching Materials and Methods.
4. Organization and Administration.

Young People's Units

1. Study of Later Adolescence.
2. Character Making Forces, G. Walter Fiske.

3. Teaching Materials and Methods.
4. Organization and Administration.

General Adolescent Units

1. Psychology of Adolescence.
2. Agencies and Institutions.
3. Teaching Materials and Methods.
4. Organization and Administration.

Adult Units

1. The Characteristics of Adults, Theodore G. Soares.

2. *Principles of Christian Service*, Henry F. Cope.

3. Religious Education of Adults.
4. Organization and Administration of the Adult Department.

Administrative Units

1. Outline History of Religious Education.

2. *The Educational Task of the Local Church*, William Clayton Bower.

3. The Curriculum of Religious Education.
4. Problems of Sunday School Management.

Training Teachers through Denominational Agencies

THE volunteer forces of church-school officers and teachers number four million. This tremendous army represents the greatest aggregate amount of consecrated life that the world has ever seen. In numbers it compares with the drafted army of the Great War, although no church-school worker has been drafted. Also be it noted that this tremendous army of workers has gone on from year to year for the past century.

"No one works for money,
And no one works for fame,
But each for the joy of working,
And in the Master's name."

To train this force for efficient service is to multiply its efficiency over and over. Every year, time dedicated to the Master's service aggregates billions of hours. Rightly directed, such an army holds within its grasp the world's redemption. Jesus trained twelve men. This was his legacy to the world. The hope of the future is bound up in teacher-training plans that follow the precedent of our Divine Master.

To train this immense force of church-school workers is to do more than to give them efficiency in the service of the Master. It will also multiply their joy. More than half of modern church-school workers perform their duties for conscience' sake

(Continued on page 45)

Program for Camp Fire Girls

By J. W. F. Davies and Mrs. E. W. Wortley

THE third year in Camp Fire usually includes girls of second-year high-school age. During this year the girl should be able to win the rank of Torch Bearer. She should begin to demonstrate her ability as a Camp Fire girl by leading a group of Bluebirds in Camp Fire work. In this year the program is especially elastic. The girl is working for self-expression, qualities of leadership, and a fuller realization of the truer values in life. A keener appreciation of the beauties in nature, poetry, hymns, prayers and the deeper meaning of things should be sought for by the girl.

September.

Hikes. Increasing practice in camp lore and nature lore. Meals cooked and served out-of-doors. Discussion of aims for the year, for self and others.

October.

First meeting. *Hike*. Close observations of nature, not merely for information, but to secure a keener appreciation of form and color, as a help toward increasing an appreciation of beauty in the home. Instruction given to girls in the pitching of small tent, and selection of a camp site.

Second meeting. *Work meeting*. Talk on home decoration and arrangement of rooms. Girls present plans for same.

Third meeting. *Hike*. The object being the gathering of winter bouquets. If the weather does not permit this, a social meeting may be held with the mothers as guests.

Fourth meeting. *Work meeting*. Girls work on painting winter bouquets, gowns, or on some special work for the home, decided on by the group.

November.

First meeting. *Business meeting*. Routine. Election of officers for the year. Renewal of application for charter with dues, etc. Plans for work meeting.

Second meeting. *Work meeting*. Discussion of hymns, poems, or bits of literature brought in by the girls. Memory work. Camp Fire songs, etc. If the weather permits, hold this meeting out-of-doors.

Third meeting. *Work meeting*. Development of a reference file, not only for Camp Fire work, but to teach the girls how to keep cherished facts or fancies from many sources.

Fourth meeting. *Ceremonial meeting*. Underlying idea—Finding aids for spirit-

ual development in poetry, literature, hymns, etc.

Special meeting. Food sale.

The first year of this program appeared in the July issue of *THE CHURCH SCHOOL*, the second year in the August number. This outline has been developed by a Camp Fire group in a church near Chicago.—*The Editors*

December.

First meeting. *Business meeting*. Routine. Plans for definite Christmas work by the group, for others.

Second meeting. Preparation of Christmas gifts, guardian reading aloud a worth-while bit of literature while girls work.

Third meeting. *Work meeting*. Christmas songs, Camp Fire songs, etc. Underlying idea—The great gift—Love.

January.

First meeting. *Business meeting*. Routine.

Second meeting. *Work meeting*. Discussion. Attitude toward boys.

Third meeting. *Work meeting*. Beautifying of gowns or special work for others. Camp Fire songs.

Fourth meeting. *Ceremonial meeting*.

February.

First meeting. *Business meeting*. Routine business. Plans for demonstration, through girls as models, of school-girls' wardrobe. Girls to prepare a list of clothing suitable for a girl who is going to school, and approximate cost of each article.

Second meeting. *Work meeting*. The girls, as models, demonstrate good and bad dressing for school girls. The spirit of the game should run through this. Fashion books are made, containing pictures cut from fashion magazines illustrating articles in girl's wardrobe. Samples of materials and prices placed beside each cut-out. Aim for simplicity, suitableness, girlishness, and reasonableness in price.

Third meeting. *Social meeting*. Patriotic tableaux. Cocoa and cakes.

Fourth meeting. *Work meeting*. Discussion of menus for a sick person. Lists brought in by girls, and best ones compiled in Camp Fire notebook or filed by each girl.

March.

First meeting. *Business meeting*. Routine business. Plans for a hike, girls taking entire charge of arrangements.

Second meeting. *Work meeting*. Conference and discussion. "What is going to be my occupation?" Girls have been asked to bring lists of possible occupations open to women, and to have some information concerning the preparation necessary for each.

Third meeting. *Short hike*.

Fourth meeting. *Ceremonial meeting*.

April.

First meeting. *Business meeting*. Routine. Plans for a dinner.

Second meeting. *Work meeting*. Demonstration of good and poor arrangement of furniture, etc., in a room.

Third meeting. *Social meeting*. Dinner to which mothers are invited. Girls act as hostesses, cooks, waitresses, and make all preparations relative to the arrangement and decorating of the room.

Fourth meeting. Expedition, with definite object. Practice in Camp Craft.

Special meeting with Camp Fire girls of other groups in a food sale.

May.

First meeting. *Business meeting*. Routine. Discussion of plans for patriotic pantomime.

Second meeting. *Work meeting*. Practice pantomime.

Third meeting. *Expedition*. Starting late in afternoon, carrying supper and cooking it out-of-doors. Return home after stars are out. Observation of stars. Have some student of astronomy present, if possible.

Underlying idea—"The heavens declare the glory of God, and the firmament showeth his handiwork."

Fourth Meeting. Patriotic tea to mothers, with tableaux. Or a ceremonial meeting.

June.

In June, an impressive closing of the group's Camp Fire life may be held in the form of a special ceremonial, unless there is every indication that it is wise and feasible for the group to continue as a Camp Fire group. Many high schools have their school life so highly socialized that it is made unnecessary to carry Camp Fire organization work beyond this time. But if this is not so, it may be deemed advisable to carry on the group with regular meetings at longer intervals.

The Soldier of Bethlehem

A Christmas Pageant

By W. Russell Bowie



Suggestion for Stage Setting

TO insure ample time to those who wish to prepare a fine Christmas service, we are giving in this issue the first of the Christmas pageants. Other material, suitable for both large and small schools, will follow in the November and December numbers.

— The Editors —

FOREWORD

THE pageant which follows is not an untried experiment, but a venture which has been put to the proof. Like other similar pageants which preceded it, it was given in the church at the hour of the usual morning service on the Sunday before Christmas. So given with children of eleven or twelve years of age to take the parts, it can be at once simple in its execution, and most reverent in its appeal.

The story should be read from the pulpit by the minister. Upon the floor of the chancel, from which all furniture has been removed, the children in costume represent the several parts in the pageant. In expression and action they should follow every indication of the story as it is read, as, for example, such suggestions as these: "The two soldiers took their posts on guard outside"; "Bartimæus wrapped his cloak about him"; "Herod struck a gong." Other indications of movement, not clearly represented in the text of the story itself, as, for example, entrances and exits, are made plain by simple directions.

The church in which the pageant was first given is shaped like the sketch here given. A door to the right which leads into a choir room is indicated in the text by the letter R. A door in the back of the chancel is indicated by the letter B. It is possible to reach one of these doors from

the other through passages outside the chancel. In churches which have doors differently situated from those in this particular picture, the pageant can easily be readjusted to suit existing conditions.

Experience has shown that the best results can be attained in the preparation of the pageant by short intensive work. Small children, with eager intelligence, can learn to play the parts in the pageant by afternoon rehearsals all included within two hours on each of four afternoons of the days in the week immediately preceding the Sunday on which the pageant is to be given.

CHARACTERS

Two Roman Soldiers—Glaucus and Bartimæus
Joseph
Mary
Three Wise-men
Two Shepherds
Herod
Blind Man
A Woman
Servant
Two Angels
Women
Soldiers
Servants
Scribe

THE SOLDIER OF BETHLEHEM

SCENE I.

Outside the Gate at Bethlehem

Reader: It is the year when Cæsar Augustus, Emperor of Rome, had commanded that all men and women in Galilee and Judæa should report themselves for taxing. To Bethlehem, in Judæa, came those whose families belonged of old to Bethlehem. Up the climbing roads that led to the little town the crowd had thronged all day, and even as the twilight

falls the stream of travelers was not ended. (*The soldiers come through the door that represents the gate into Bethlehem.*) It was growing dark, and as the night deepened, two soldiers from a Roman legion came through the gate of the town and took their post on guard outside.

(*Moving a little to and fro, they talk together.*)

"It will be cold tonight," said one, as he wrapped his cloak about him.

"Aye, Glaucus, so it seems," replied the other. "Yet there is a strange warmth that stirs my blood tonight, I know not why."

The one who had spoken first looked at his companion for awhile in silence. Then, contemptuously, he said: "Bartimæus, I think you like this province, bleak and barren as it is. But as for me, by all the gods of Rome, I hate it, and all its people too."

"Nay," answered the other, whom his companion had called Bartimæus, "there is something noble in these men of Israel. They keep a hope within their hearts—a hope I would sometimes that I might share. They say a King will come—a righteous King to rule in holiness—a King—"

His companion shrugged his shoulders with an ugly laugh. "A King, say you?" he echoed. "Let Herod hear that there is talk of any king beside himself, and this new king you talk of, and those who greet him, will have a sword across their throats."

"Nevertheless," said the younger soldier, "it is well to hope—and to help meanwhile."

(*From the doorway right, comes a woman. Bartimæus goes forward and meets her as she climbs the chancel steps. He conducts her through the door at back.*)

As he spoke, he went forward swiftly to where on the steep road a woman toiled beneath a heavy burden. He eased the burden and helped to bear it toward the gate.

The other soldier looked on indifferently. "You are a fool," he said. "Keep your efforts for those who can reward you."

"There is reward," said Bartimæus, "although you see it not."

(The blind man comes from the same door from which the woman came. Bartimæus meets him similarly.)

A blind man came along the way. Bartimæus went up to him and took his hand. "Come, brother," he said; "I will guide you on your road."

Glaucus still looked at him, leaning on his spear. When Bartimæus turned again the older soldier spoke.

"You are forever talking of strange things. What meant you just now when you talked about the hope of another King?"

"Listen," said the younger man, "and I will tell you. There was once in this land of Israel a king whose name was David. He was a great warrior, but he was more than that. He was such a king that those who followed him did not obey him only, but they loved him, too. He died long ago—many centuries ago; but he is not forgotten. There is an ancient prophecy that some day there shall come another king of David's line—a king like David, but mightier, with a message for all the hearts of men.

(Organ begins verse of "O Little Town of Bethlehem.")

"This town of Bethlehem was David's home. Here in these pastures on the hills he kept his father's sheep before they made him king. Into David's town the travelers have come today, and among them there was a face it is not easy to forget. It was a woman's face. There was a light upon it that I have never seen on any face before. They who knew her called her Mary, and she came from Galilee. Looking upon her, I thought within myself, 'Of such a mother might the hoped-for King be born.'"

"I did not see her," said the other soldier.

"No," answered Bartimæus; "perhaps you could not see. But I have seen her *(Organ begins one verse of Silent Night)*, and ever since there has seemed to me something wonderful about this place. I have felt a stirring as of great wings that go by me in the air. The ancient books of Israel talk of angels that used to come to earth. I have been wondering if there are angels in Bethlehem tonight."

Glaucus came and took the younger soldier roughly by the shoulder. "By the gods, thou art mad!" he exclaimed. "But, look you, what is this?"

(From the door at right two shepherds come swiftly. The shepherds halt at the right front of the chancel. Bartimæus is

facing them. Glaucus stands leaning on his spear, farther back center.)

"Sire," said one of them, "have you seen it?"

"Seen what?" said Glaucus.

"The light!" they cried. "Look into the sky where it quivers with the glory!"

"Fools," said the Roman. "There is nothing in the sky save the stars and the reflection of your shepherd fires."

But the shepherds lifted their faces to the sky as though they did not hear. "There between the stars," they said, "the choirs of heaven came, and a light is round about them, such as human eyes may scarcely dare behold."

(Organ begins very softly, "It Came Upon a Midnight Clear.")

"It is as you say," said Bartimæus. "God of Israel!" he cried, "direct the eyes that look upon thy glory! Lo, how the sky is flooded with the radiance, and hark, how through the silence there are voices singing—singing mystical, great things." *(Bartimæus kneels at the left front of the chancel—the shepherds at the right. Glaucus stands behind them in the center.)* He too fell on his knees beside the kneeling shepherds. *(Choir in gallery sings one verse of "It Came Upon a Midnight Clear.")*

Faint and far, like bells from distant towns, floated down the night a sound of singing, as of angelic voices, and the three men lifted up transfigured faces toward the light from which it came.

Bartimæus was the first to speak. "God of Israel, God of the hearts of all who seek the truth, teach us the meaning of thy sign!"

"There by the sheepfolds on the hills, when first we heard the voices, they were nearer, and the words were plain," said one of the shepherds. "They told of one who is born in Bethlehem to be the Saviour, promised long."

"It is the sign of the King," said Bartimæus. "In Bethlehem the King is born."

(Bartimæus rises from his knees, and after him the shepherds.)

Glaucus turned and looked at Bartimæus and the two shepherds one by one.

"Mad," he said. "Stark madness is on them. Here stand I, and I saw no lights nor heard no voices. Go," he said to Bartimæus, "with these hare-brains where you will. I will keep the guard alone."

"Come," said Bartimæus to the shepherds. "If we can find the face of the maiden I have seen today we shall find the mother of the King."

(They go out into Bethlehem by the door at back.)

Glaucus strode up and down excitedly, stopping now and again like a man wrestling with thoughts which angered and puzzled him.

"I know not what they mean," he said. "This talk of angels and of voices is midnight folly. But they talked of a King. If

there is a King, Herod will want to hear of him. There will be reward for the man who tells where the King is and has a sword that Herod can depend on."

(Bartimæus comes through the door at back.)

At length through the gate came Bartimæus again. He moved slowly, with eyes that were still and deep as with remembered things.

"What have you seen?" said Glaucus.

"We have seen," said Bartimæus, "the King that is to be. There in the stable, close within the gate, we found him, the Child laid in his mother's arms."

(Organ plays very softly.)

Fair and sweet, like the dawn upon the hill-tops was the light of her face; yet upon her gladness fell a shadow which I could not understand. "Listen!"

He stood still while from the dark there came the sound of a woman's voice singing very softly.

(A woman's voice sings outside B.)

"Little Boy Jesus
Cling where thou art,
Though thy kiss to thy mother
Is a sword through her heart.

"Little Boy Jesus
Not here thy loss,
Though rude be thy manger,
'Tis more kind than a cross."

(Organ fades almost into silence, then changes into low, ominous music.)

The voice died into silence and the older soldier spoke.

"Say you this Child is born to be a King?"

"'Tis so the shepherds hailed him," Bartimæus answered, "and 'twas so the angels sang."

"Then look you," said the soldier. "There is one above all others who is concerned to hear of kings in Judah. It is Herod. Doubtless he will come and worship before this new-born King—even as did you. One is enough to keep the guard tonight. Stand you here on watch while I go to carry Herod tidings. Hail to your King!"

(Glaucus goes out at R. Bartimæus stands silent for a while, then goes slowly out at B as the scene ends.)

While Bartimæus stood on guard, Glaucus went with mocking gesture of reverence on the road that led to Jerusalem.

SCENE II.

The same. Twelve days later.

(Choir Sings)

"We three Kings of Orient are:
Bearing gifts we traverse afar
Field and fountain, moor and mountain,
Following yonder star.

"O star of wonder,
Star of night,
Star of royal beauty bright,
Westward leading,
Still proceeding,
Guide us to thy perfect light.

Gaspard:

"Born a King on Bethlehem's plain,
Gold I bring to crown him again;
King forever, ceasing never,
Over us all to reign.

"O star of wonder,
Star of night,
Star of royal beauty bright,
Westward leading,
Still proceeding,
Guide us to thy perfect light.

Melchior:

"Frankincense to offer have I,
Incense owns a Deity nigh;
Prayer and praising, all men raising,
Worship him God on high.

"O star of wonder,
Star of night,
Star of royal beauty bright,
Westward leading,
Still proceeding,
Guide us to thy perfect light.

Balthazar:

"Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying,
Sealed in the stone-cold tomb.

"O star of wonder,
Star of night,
Star of royal beauty bright,
Westward leading,
Still proceeding,
Guide us to thy perfect light.

Ali:

"Glorious now behold him rise,
King and God and Sacrifice;
Heaven sings, Alleluia:
Alleluia the earth replies.

"O star of wonder,
Star of night,
Star of royal beauty bright,
Westward leading,
Still proceeding,
Guide us to thy perfect light."

(At the beginning of the reading the chancel is empty.)

Reader: To Herod on his throne, in Jerusalem, had come the tidings of a child born in Bethlehem whom men spoke of as the King that was to be. With jealous anger Herod listened. Before this child should grow to power, he would slay him. So he welcomed and rewarded the soldier who had brought him the message of the Child's birth. He made him the captain of a company of soldiers, and sent him by night to Bethlehem to slay all the young children in the town.

But Mary and Joseph and the Child Jesus tarried still in the shelter of the stable where the shepherds had found him first, waiting for the day when they might make the journey back to Nazareth in the hills of Galilee.

(Bartimæus enters at B.)

Again and again came the soldiers to see that all was well. He did not tell all that he thought and feared, but he never ceased his watch.

(From the edge of the chancel, Bartimæus gazes out toward the door at the right.)

Tonight he came forth from the gate, and gazed, as he often did, along the road that led from Jerusalem. Ever since Glaucus

had gone to carry news to Herod he had watched these roads. He knew the time was drawing on when the soldiers would appear, and when they came there would be terror and blood in the streets of Bethlehem.

(Organ begins softly hymn, "The First Noël.")

But tonight the road, as far as he could follow it among the folds of the hills, was empty save for three slowly moving figures which, because they rode on camels, he knew had come from far.

He turned back toward the gate and leaned for a moment on his spear. From below the hill there came a voice in song.

(Voice is heard singing):

"And by the light of that same Star
Three Wise-men came from country far;
To seek for a King was their intent,
And to follow the Star wherever it went.

Noël, Noël,

Noël, Noël,

Born is the King of Israel."

("The First Noël," found in most hymnals.)

(Bartimæus goes again to the front of the chancel.)

Bartimæus went forward again to the edge of the hill. The three figures on the road had come much nearer. They had dismounted from the camels, and were climbing the last slope on foot. The soldier watched them wonderingly. Rich and rare were the robes they wore, but the dust of many miles was on them.

(The three Wise-men enter from R.)

With kingly mien they walked, and in their hands they bore, each one, a hidden something, very reverently, like men who carry precious things. As they drew nearer still, the soldier saw from their dress that they had come from far within the East, and that they belonged to the royal priesthood of the Magi, whose gift it is to read the truths that are written in the skies.

(The Magi halt at the right front of the chancel. Bartimæus faces them opposite.)

They paused when they saw Bartimæus, and the leader of the Magi asked him, "Brother, hast thou seen the star?"

Bartimæus looked into the heavens, sown thick with constellations, and he answered, "I see a myriad stars. Which one you mean I know not."

"Nay," answered the Magi; "there is one that is mightier in meaning than all the other splendor of the sky. It is the star we have followed, and do follow. Only they can see it who have set their hearts upon its quest. It has led us on to Bethlehem. It is the star we have followed, and do follow.

(Organ music dies away.)

"Lo, then," said Bartimæus. "I know its shining, for I have seen its light upon the face of the King you seek. He is a child, and his cradle is a manger. But the voices of angels have proclaimed him

as the mighty Lord. Are they for him—these treasures which you carry?"

(One by one the Magi lift their gifts and speak.)

"Aye," said the leader of the Magi, "gifts for the King, far brought across the desert ways."

"Gold."

"And frankincense."

"And myrrh."

"I would I had a gift for him," said Bartimæus. "But I am only a soldier, with no treasure. Yet I can guide you to the King."

(They go out through the door at B.)

The Magi followed the Roman through the gate of Bethlehem, and for a moment there was silence.

(From the same gate comes a woman. She goes to the front of the chancel and gazes out at R.)

Then from the gate there came a woman. She gazed uneasily along the road in the direction of Jerusalem.

(As the Magi come through the door at B, the woman recoils to the left of the chancel.)

"I see the glint of spears beneath the starlight," she said. "The soldiers of Herod march upon the road." She turned swiftly again toward the town, but as she approached the gate the three Wise-men came forth.

"We must return again to Herod, to carry him, as we promised, tidings of the King," said the first of the Magi to his companions.

The woman heard his words.

(The woman, springing forward, clasps the feet of the leader of the Magi.)

She fell on her knees at his feet.

"Lords of the distant lands," she cried, "go not again to Herod. Already his soldiers are on the road, and behind their spears march treachery and death. Depart to your own country by another road."

The Magi looked from one to another. "We shall get the camels ready at the foot of the hill," they said. "Bid the soldier send the mother and the child, and we shall have the swiftest of the camels ready for their flight."

(The Magi go down the chancel and out at R. From the door at B comes Bartimæus. The woman, with her hands clasped in agony of apprehension, has been gazing at first after the Magi. As Bartimæus comes forward and at length she is aware of him she turns swiftly, pointing to the door at B.)

The Magi went swiftly away, and as the woman turned, the soldier came again from the gate.

(Organ begins very faint, sweet music.)

He mused to himself.

"They gave him gold and frankincense and myrrh. I gave no gift to him—unless it be at last the gift of life instead of gold, and drops of blood instead of priceless rubies."

(Organ changes to ominous music.)

The woman, as she saw him, ran to him. "Quick!" she cried. "The soldiers of Herod! Warn the mother and the Child!"

(They go out at B. Presently through this door come a man and a woman completely veiled. They cross the chancel slowly, go down the steps and out at R. Bartimæus a moment later follows as far as the chancel steps.)

The soldier sped through the gate and the woman followed. Presently there came a man and a woman, veiled in white, her head bent low above the baby hidden on her breast. They passed along the road which the Wise-men had taken, the soldier following them to the brow of the hill.

(The woman speeds out from the door at B, seeking Bartimæus.)

As he did so, the woman who first had warned him came from the gate.

"Turn," she said. "The soldiers have come through the gate to the other side of the town. They are killing the children in the streets."

(Bartimæus with his sword unsheathed goes out through the door at B, the woman following.)

Bartimæus drew his sword and went back into Bethlehem.

(Organ loud and terrible.)

Through the gate came the sound of the clash of arms, shouts of men and the cries of women.

(One by one women come out through the door at B, cross the chancel in frightened haste, and go out at R. Bartimæus comes backward through the door at B. In a moment the soldiers of Herod follow.)

(Organ fades into very faint and plaintive music.)

At length came Bartimæus, sorely wounded. He staggered and fell upon one knee. His sword slipped from his grasp, and his head drooped. The soldiers of Herod, following hard upon him, seized him in their grasp. In command of them was Glaucus.

He stood before his former comrade.

"Traitor," he said. "Traitor to the King! You sought to block the way of Herod's vengeance."

Bartimæus struggled to his feet and flung out his arms. "I serve a greater King," he said. "Him have I protected. I gave that King the gift of this, my body, and I have held his foes till he is safe beyond your reach. Now let Herod do with me as he will."

He stretched out his hands.

(They lead Bartimæus out at B.)

"Bind him," said Glaucus, "and lead him away."

(Choir sings verses 1, 4 and 5 of Hymn, "When from the East the Wise-men Came.")

"When from the East the Wise-men came,
Led by the Star of Bethlehem,
The gifts they brought to Jesus were
Of gold and frankincense and myrrh.

"The myrrh with bitter taste foreshadows
A life of sorrow, wounds and woes;
The deadly cup that overran
With anguish for the Son of man.

"Our gold upon thine altar lies;
Our prayers to thee, as incense, rise;
Accept as myrrh our tears and sighs:
O King, O God, O Sacrifice!"

SCENE III

(At the left front of the chancel is a throne, by it, suspended in a frame, a gong. The chancel is empty.)

Reader: In his palace at Jerusalem, Herod waited for the message that should come from Bethlehem. From the balcony that overlooked the city and commanded the distant roads, he watched impatiently for the return of the soldiers he had sent to slay the Child who was called a King.

(Organ motif of Herod.)

(Enter Herod from B.)

Now and again, restless and savage, he came down from his watching tower and paced the gold and marble floor of the lofty pillared room where stood his throne. He took a scroll from a table and read it, while his brow grew dark.

(Servant enters from B.)

He struck a gong and a servant entered. The servant made obeisance.

"Go, bid the scribe come hither," said Herod, and again he began his restless pacing to and fro.

(The servant re-enters from B followed by a scribe.)

Presently the servant came back with one who wore the garb of a teacher of the law.

Herod turned upon him fiercely.

(Herod seats himself upon his throne.)

"Read again the ancient scroll and tell me of its prophecy!"

(Organ changes to faint music as of infinite wonder, then slowly fades into silence.) (Music from Parsifal suggested.)

"Thou, Bethlehem Ephrathah," began the Scribe, "which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel."

(Herod leaping angrily from his throne, seizes the scroll and tears it.)

"May thy words choke thee!" cried Herod in a fury, as he seized the scroll and flung it down. "Begone! In Bethlehem this usurping King may have been born, but out of it shall he never come. Go, climb the watchtower, and tell me if the soldiers are yet in sight!"

(The scribe and the servant go out at B.)

The scribe went out like a man who had been beaten. The servant followed him.

(The organ begins very low, ominous music.)

Herod began again his pacing to and fro.

(The servant enters at B, and after him Glaucus with the soldiers and Bartimæus.)

The servant returned and made obeisance.

"The soldiers come," he said.

(Herod sits on his throne at the left front. Glaucus and the others are facing him at the right.)

Herod seated himself upon his throne, and his eyes were bright with fierce desire.

Through the door came Glaucus and the soldiers and Bartimæus bound in their midst. They approach and stood before Herod.

"Speak!" said the king.

"We have slain in Bethlehem many children," said Glaucus.

"Have you slain all?" asked Herod.

"All but one, O King," Glaucus answered. "One only has escaped."

Herod leaped to his feet in anger. "By the God of Sinai!" he exclaimed, "who let one escape?"

"It is he," said Glaucus, thrusting Bartimæus forward. "This legionary blocked the way."

Herod turned upon him a deadly look.

"Dog of a soldier," he said, "why have you dared this?"

(Organ ceases.)

Bartimæus looked back at Herod unafraid, "Because, O king," he said, "the Child of Bethlehem is the King whom I must serve. Upon his face I saw a light that made me know he comes to rule the hearts of men."

"You saw it?" Herod questioned.

"I saw it," Bartimæus answered.

"Then this be your punishment," said the king. "You shall never see it more. Take him out," he said to Glaucus, "and blind his eyes."

(They go out at B.)

The soldiers went out with Bartimæus while Herod strode back and forth across the floor.

(The servant comes in at B, goes out again, and the servants enter.)

He struck the gong again and the servant appeared. "Tell them to bring the soldier in," he said.

The guard returned, leading Bartimæus. His eyelids drooped above his sightless eyes.

"Is the deed finished?" said Herod.

"His eyes are seared with irons," said Glaucus. "He will never see again."

"Drive him forth," said Herod. "Let him stumble where he will."

Bartimæus was still a moment. "My eyes are dark," he said; "yet there are things I see. I see a King against whom hate and death cannot prevail. I see the face of Mary's Child, and I can never lose it. Let me go."

(Organ begins faintly a dirge-like theme.)

Slowly he passed out with Glaucus and the soldiers following. Herod sat for a

moment on his throne, his chin resting on one hand. His face was dark.

Then he too rose and passed through the door.

SCENE IV

In the Garden of Joseph of Arimathea, outside the door of the tomb

Reader: Long years go by since the scenes through which our thought has passed. From Bethlehem, Mary and Joseph with the young Child Jesus fled into Egypt, and hid themselves from the wrath of Herod till Herod himself was dead. Then, unknown and unnoticed, they went back to Nazareth in Galilee. There the Child Jesus grew, and worked in the carpenter shop of Joseph. At length, when he was grown to be a man, he went out to teach and preach among the people, to heal the sick, and to bring to all men everywhere the message of God. Many said, "This is the Holy One, who is sent from God to be the King of the hearts of men." But wicked men hated him, and at length they killed him on a cross outside Jerusalem. And now his body is laid in the tomb in the garden of Joseph of Arimathea, (Soldiers enter through the door at B. They sit carelessly at the back of the chancel, center.) and Roman soldiers keep watch outside. Of those soldiers the captain is the same Glaucus who once led the soldiers of Herod when they killed the children in Bethlehem.

(Organ begins very softly music of hymn, "O Come and Mourn with Me Awhile.")

All the long years between Bartimæus had never seen the face of Jesus. He did not know at first that Jesus of Nazareth was the Child who had been born in Bethlehem. He had sought for the King, but he had not found him. And now, as it seemed, too late, he had heard of him, only to learn that he was crucified and his body laid in Joseph's tomb.

(Organ ceases.)

(Women come from the door at R. At sight of the soldiers they shrink away into the corners of the chancel, right and left front, where they remain.)

Early in the morning, as it began to dawn, women came, one by one into the garden, bringing spices in their hands.

The soldiers regarded them indifferently, but the women, when they saw them, shrank aside into the shadows.

(Bartimæus enters from R. As he comes to the top of the chancel steps Glaucus recognizes him. He starts to his feet and calls the soldiers forward.)

After them, groping his way, came Bartimæus. When Glaucus saw him, he started to his feet in surprise. He called the soldiers round him. "Look," he said, "this is the man who saved the Child of Bethlehem. There is the one whom Herod blinded. He said he fought to save the King—and now here is his King, crucified and buried!"

He laughed a cruel laugh, but Bartimæus did not seem to hear. His back was turned to Glaucus. His eyes were sightless, yet a great light was on his face; and he talked to himself.

(Organ begins a very soft, yearning theme.)

"Men call me blind; yet there are things I see forever. I see again the face of the Child in Bethlehem. I see the Magi—tall and still and wondering—as they brought their gifts of gold and frankincense and myrrh. And today, somehow, I feel that I shall see the King whom I have sought since then. He is not dead, he is alive, and I shall see him. I have a gift to give to him today, and he will come, that I may give it! Hark!"

(Organ begins earthquake music.)

(The soldiers fall back upon their knees to the left of the chancel. The women crouch in the corner front.)

As he spoke, there came a terrible sound as of an earthquake. The soldiers recoiled in terror. The women shrank back deeper into the shadows.

(Organ changes into a faint representation of music of Carmichael tune to "Jesus Lives, Thy Terrors Now Can no Longer, Death, Appall Us.")

Then the noise of the earthquake changed—a sound of far off music infinitely sweet.

(Two angels spring into sight to right and left from the door B. The women start forward with wondering faces.)

Two angels flashed into sight at the portals of the tomb, and a great light

broke. The women rose and started forward.

"It is the Lord!" they cried.

Glaucus bowed himself to the ground. "May the unknown God forgive us!" he cried. "This was in truth the King!"

(Bartimæus standing at the front of the chancel, right, gazes as at a Presence passing before him, from the door at B down the inside of the chancel and down the inside aisle. He stands at last at the center of the chancel front, his face turned straight forward. The angels come from behind till they stand one on each side.)

Bartimæus turned his head slowly, as though he followed a Presence that passed before him. The women knelt in adoration.

"What eyes of flesh cannot behold, I see," said Bartimæus. "It is the King come to receive my gift. O Lord, today I follow thee!"

From behind him came the two angels, bearing a helmet, a breastplate and a sword. They spoke, one to the other.

(Very faint Parsifal music.)

(The angels clothe Bartimæus with helmet and breastplate and sword. Then they kneel with clasped hands, facing one another. The soldiers have risen while they were watching Bartimæus and have come forward till they stand in straight rank behind Bartimæus and the angels. When Bartimæus has passed down the aisle, the angels rise and pass through the soldiers and out at B. The soldiers follow them, and the women very slowly and reverently go out at B.)

"Put upon his head," they said, "the helmet of the truth. Gird him with the breastplate of the eager heart. Put into his hands the shining sword of consecrated service. Clothe in the armor of light the gift of the life he goes to carry to the King!"

The two angels knelt with worshiping hands. Behind them, at attention, stood the soldiers, and the women watching with hushed faces, as Bartimæus, the cross hilted sword held high before him, passed forth to follow the King. (Choir and congregation sing the following hymn. Music found in Hutchin's Musical Edition—The Episcopal Church Hymnal.)



"Saw you never in the twilight,
When the sun had left the skies,
Up in heaven the clear stars shining
Through the gloom, like silver eyes?
So, of old, the Wise-men, watching,
Saw a little stranger star,
And they knew the King was given,
And they followed it from far.



"Heard you never of the story
How they crossed the desert wild,
Journeyed on, by plain and mountain,
Till they found the Holy Child?
How they opened all their treasure,
Kneeling to that infant King;
Gave the gold and fragrant incense,
Gave the myrrh in offering?

"Know ye not that lowly Baby
Was the bright and morning Star?
He who came to light the Gentiles,
And the darkened isles afar?
And we too may seek his cradle;
There our hearts' best treasures bring;
Love and faith and true devotion
For our Saviour, God and King."

Some Juniors Visit the House of Friendliness

By Lucy King DeMoss

AND so all the days of his life Jacob Riis fought for fair play and justice for the poor people in the big city where he lived."

"That was because," said Robert quickly, "he had been pretty poor himself and needed help that he didn't always get!"

The boys and girls relaxed in their seats. They had been sitting on the very edge of them listening to the story of Mulberry Bend,¹ thrilled at the fearlessness of the young Danish man who fought so valiantly for "the other half."

It all happened at the last meeting of a group of junior boys and girls in a special summer story course, with a definite purpose. Oh, those delightful hours!

There was one afternoon when some good prints of Michelangelo's *Head of David*, and Leonardo da Vinci's *The Last Supper* were the only objects in the room besides the chairs on which the children sat. The David picture was on the wall when they came in, against a background of dull gray, and as they looked at the fine, strong young face of the boy, with the erect head and tense muscles, showing plainly what is going to happen to the giant, the story was told to them all over again. Followed the story of the boy Michelangelo,² reading the hero stories in the Bible, until finally he was able to put into marble and on canvas whole scenes from it, in such a marvelous way that all the world gave him homage and praise.

Then, quietly, *The Last Supper* was placed on the wall. With a fine, large magnifying glass, borrowed from an interested optician, the figures of the apostles were brought very close to the eyes of the boys and girls, as their names were given and the distinguishing points in their characters. The questions that were asked left no doubt in the minds of the leaders of that group as to the intelligent impression this picture made on those juniors.

In telling the story of Leonardo da Vinci,³ the beauty of the Florentine home in the castle of Vinci, where the attractive child spent his happy days, was dwelt on, and something of the life and customs of the Italian people—prince and peasant—portrayed.

There was another never-to-be-forgotten hour with three masters of music. A

young woman with a very beautiful voice and delightfully clear enunciation sang some of the recitatives and the aria "With Verdure Clad," from the *Creation*, following the reading of the creation story from Genesis. The story of little Sepperl, who afterwards became the great composer,

and the story of Jacob Riis were used. In each case the nationality was given plainly, the country located, and something about its people woven into the narrative.

Just before time for the boys and girls to go home an interesting invitation was read to them:

"We have heard of your story group.

Would you like to meet some young people from Hungary and Poland and Czechoslovakia? They haven't been here long and perhaps are a little lonely, customs are so different from the countries where they used to live. But they are learning to care very much for America. It will be easier when they know that Americans care for them. Come to the House of Friendliness on Friday at four."

"Can we go?" eagerly.

"Why not? Let's meet here at the church on Friday at three and all go together."

Up at the House of Friendliness everything was ready. Black-eyed boys and girls from Italy, sad-faced children from Poland, and brown-skinned Slovaks greeted their visitors in more or less broken English. Introductions proved the usual embarrassing process with juniors, but finally the ice was broken and they were all chattering away in the friendliest fashion possible.

"Did you ever see a picture called 'David and Goliath,' painted by Michelangelo?" I heard one of our girls ask her little Italian companion, as they sat eating cakes and drinking lemonade.

With a radiant smile and a most attractive little foreign gesture, she replied in careful if remarkable English, "That? It is in the Sistine Chapel in the Vatican. My mother took me there one day."

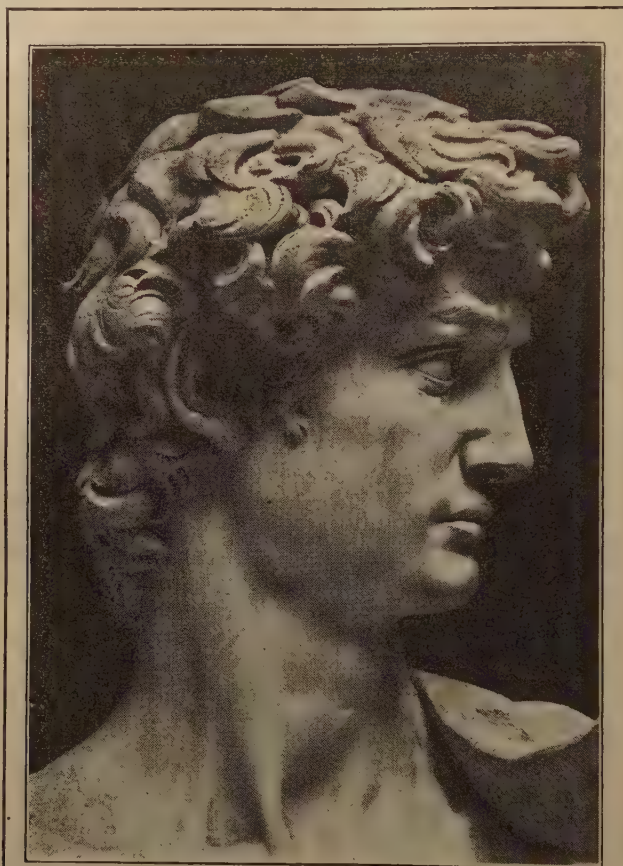
With a look of admiration, my little friend said expressively, "Gee!"

One little Hungarian boy had been in this country only a short time, it seemed.

"Where I lived," he said, "the beans and potatoes grew in gardens and my aunts picked them. Over here they are only in baskets."

"Oh," said Robert, "you haven't seen our farms. It is only in the cities you see vegetables in the windows—" the beginning of an animated conversation on country life.

A beautiful thing happened just as we
(Continued on page 48)



Head of David, by Michelangelo

Haydn, who wrote the *Creation*, was greatly enjoyed. Then a pianist played the *Marche Militaire* and the Paderewski *Minuette*, and short biographies of Chopin and Paderewski were given, special mention being made of the part Paderewski played in the World War, for love of Poland, the land of his birth. These particular composers were chosen with the purpose of the course in view, as you will see.

On the last afternoon the stories were about some foreigners who had come to live in this country and had added their share to its greatness. Edward Bok,¹ Edward Steiner,² something of Mary Antin's³ experiences in her school life,

¹ *How the Other Half Lives*. Riis.

² *Life of Michelangelo*. Grimm.

³ *Life of Leonardo da Vinci*, Jean Paul Richter.

¹ *The Americanization of Edward Bok*. Bok.

² *From Alien to Citizen*. Steiner.

³ *The Promised Land*. Antin.



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The Children We Teach

How to Teach the Primary Child

By Blanche Carrier

IT is a very easy matter for teachers of primary children to become so interested in one particular phase of their work or so engrossed in details as to lose the largest view of their task as a whole. The various types of handwork, for instance, may be developed so thoroughly that the rest of the program may be obscured, and the child may not have any vital truth to express. The purpose of this article is first, to present the entire task of the primary teacher in such a concise form that we may gain a perspective, realizing the value of each new type of work in its relation to the program as a whole, and secondly, to indicate some sources of material which will furnish the teacher with helpful reading matter for the year.

The work of the Primary Department is divided into three phases—instruction, expression and worship. The first two are cared for by the teacher, the last by the superintendent. We shall consider each of these subjects in turn.

The Story Method

For the primary child, the unquestioned method of instruction is the story. In the story the child lives for a time with the characters. With them he meets their problems, and shares their victories and joys. A story well told prepares the child

for actual contact with the situations of life, as all the sermons and ethical instruction can never do. It is, therefore, highly essential that the first qualification for a primary teacher shall be the ability to tell a story well, and this any teacher can do who loves her task enough to make a real study of it.

Three things should be kept in mind concerning the story. It should always be told, not read to the children nor by the children. Forcing children to stumble over unfamiliar words as a means of getting a beautiful story is quite as absurd as taking the child to the zoo and demanding that he count his steps as he passes the cages. His eager mind, hungering for the new, and fascinating, and beautiful, is bound to an irksome task which robs him of its very wonder and joy. The teacher must come before the children with a story thoroughly and freshly prepared; a story, that in its preparation has become a part of herself. Its truth must be as fresh and beautiful and forceful to her as she hopes to make it to them. And lastly, she must have definitely in mind that truth which she desires them to feel. The failure of many teachers to do effective work is due to this lack of a definite aim or purpose. The mere facts of the story of Noah will be interesting to the child, but

when we add the thought, "Then Noah and all his family knelt on the soft brown earth, and thanked the heavenly Father for his loving care," we inspire him to a similar gratitude for the Father's care in his own life.

A class of older primary children were studying recently the story, *A Little Maid Helping Her Master*. At the beginning of the hour the papers were passed, and the children read the lesson verse by verse. When they came to the words, "Would that my Lord were with the Prophet in Samaria" the teacher interposed the explanation, "The Prophet was Jesus, I guess." She discovered her mistake a little later and made the correction. Obviously she lacked preparation, as well as purpose. When the lesson was finished the children were asked what they remembered about the story. It is not strange that the only fact recalled was that some one bathed in a river.

The same lesson was presented to our primary class in the Malden Week-Day School of Religion, stressing the thought of helpfulness. A story, carefully prepared, was told and the children played the story simply. At the next meeting of the class our little Italian lad, phlegmatic and silent, picked up Catherine's rubbers from the circle and carried them to their proper place.

It was the first time he had shown any interest in the other children, or any response to the teaching. The teacher said, "That was a good way for Michael to help, wasn't it?" The lad, too shy to recognize this attention, looked about the circle, and remarked soberly, "Lewis, take your rubbers off!" When Lewis had obeyed, Michael, glancing neither to right nor left, marched stolidly from the circle to place them with the others. This was the beginning of Michael's awakening, and the story of Naaman's maid had done its work well.

Before the story is told, there should be an informal period which prepares the children for the story. This is the time when the thoughts of the children are to be guided toward the truth of the day's lesson. We need to know what the children are thinking, so that we may correct misconceptions, cast out irrelevancies, and bring the class as a whole, to the story. In this time, which must also be carefully prepared, the children will answer questions, talk about pictures which have been chosen to illustrate the theme of the day, take part in a song or game, perhaps, which brings out the thought of the lesson. All this must draw out responses from the children and at the same time be so guided by the teacher that it comes to a climax with all the children ready for the story, which shall put into concrete form the thought of the conversation. With a lesson on helpfulness, for instance, there might be pictures of children helping each other, a song or a game of helping, and the poem "Help one another," the snowflakes said," all made meaningful by conversation of the pupils with the teacher. This period, which is known as the approach to the lesson, is a very essential part of the instruction.

A class of older primary boys was taught one Sunday recently by a trained teacher. Under their own teacher, they had gained a reputation for disorder and disrespect. The lesson was on *A Lost Book Found*, and the substitute teacher had planned a vigorous program. The boys eagerly discussed the tablets worn by Jewish boys on their wrists, and the writing of the early laws. Thinking to embarrass the new teacher, they asked what the Ten Commandments looked like on the original stone, and were amazed to receive some fascinating archaeological information. When the story came, absolute attention was given, and when later the boys were searching for certain verses in the Psalms, the superintendent came in, alarmed by the quiet in place of the usual pandemonium. It was this careful use of the time before the story which kept the interest of the boys and prepared the way for an impressive story.

Expressional Activities

In considering the subject of expressional activities, let us first correct one misapprehension which is too generally held. It is unwise as well as unnecessary

to have tablework or handwork for primary children every Sunday, especially when it is confined to one particular type of work, as coloring or cutting or mounting of pictures. As teachers we must apply a very careful test to the expressional work which we plan, so that it may be a natural expression of what the child thinks and feels. We will then avoid the common mistake of emphasizing a minor object or incident of the story and will help the children to express vital truths. While free-hand drawing and paper cutting are at times very helpful, they will by no means be the only mode of expression and often develop into mere busy-work.

Action is an effective means of expression, because it forms the stepping-stone between the story and the truth expressed in daily conduct. Besides the simple dramatizations, there will be the posing of pictures; the games in which the children rise from seeds to flowers, or in some other way play a thought; the simple activities, often invented by the teacher, so that the children may play at gardening, or going to church, or being helpful and obedient. The sand table, worked out with very simple objects, will present the action of the story as the children see it. This is of great value in materializing the story for them. Recently our primary class in the Malden Week-Day School pictured God's people crossing the Jordan river. A river, simply a path through the sand, crossed the table, with Canaan on one side and the desert on the other. The children agreed that Canaan was to be made as beautiful as possible, and after the artificial trees were set in, one child offered some lilacs to be planted in Canaan "to make trees in blossom." On another occasion when a similar picture was made, and the colored pegs representing the people had been placed on the river-bank to rejoice, one tiny finger pushed her peg in very deeply, and the child explained, "That one is kneeling down to thank God."

The aims for the expressional activities are that they are to be varied, planned so

as to constitute a real expression of what the children will feel after the story, and of such a character that it is neither too simple nor too difficult for children of that particular grade. The ultimate aim, of course, is that the children will so vitally feel the religious truth that they will express it naturally in their conduct. It is this, after all, which is the final test of our teaching.

The Worship Period

The worship service, which precedes the instruction and expression, is a very important time. It must be as thoroughly studied and carefully planned as the teaching and expressional activities. The worship service is a period in which the children, as a group, feel a religious truth and worship the heavenly Father. This new conception of worship for children has taken from our programs much that has prevented and distorted worship, such as the counting of pennies, the blowing of candles, the drill on the new song. In the worship period we choose a theme, and by using material with which the children are familiar—songs, Scripture passages, offering, prayer—we help the children to worship. Often the climax of the service is a brief, beautiful story, or the appreciation of a beautiful picture. The worship service will be varied from Sunday to Sunday to avoid a mechanical atmosphere. It will proceed slowly enough so that the children have time for appreciation and feeling. While it will be formal in character, in that we do not ask for individual responses, it must endeavor to express the feelings of the children by group-song, Scripture and prayer.

It is not only possible for children to worship, but it is the most cogent means of making our teaching an indelible influence on the child's mind. A child who has truly worshiped God as a heavenly Father, begins to have a working knowledge of and faith in him. The music supervisor of our Malden Week-Day School of Religion was leading in the song, *How Strong and Sweet My Father's Care*. When she asked the children how they know that the Father loves them, one lad replied, "He gives me a home and helps me get 100 in my numbers."

The Entire Task

So we look at the entire task of primary teachers as a leading of the child in the knowing and doing and feeling of religious truths, and we attempt to lead so wisely that the child comes to live a life of gratitude and service. But even the wisest teacher must be always a student. Each new pupil brings a new and different nature to be understood and led. The plans of a previous year will be changed to meet the needs of the new group. And always there are new educational standards and conclusions which lead to more effective work.

EVENING PRAYER

Jesus, see thy children
Kneeling here tonight,
Waiting for thy blessing,
In the fading light.

Hear us, then, O Saviour,
Ere we go to rest;
Lay thy hand upon us,
Make us truly blest.

Comfort all sick children,
Fold them in thine arms,
With the little orphans
Safe from all alarms.

In the silent watches
Of the silent night,
Keep us calm and fearless,
Ever in thy sight. Amen.

THOMAS TIPLADY. Used by permission.

Leaves

A Story for Little Children

By Julia Logan Archibald



NOW have come the days of nature's fête, when she hangs out her banners and waves her flags in a royal holiday. Across the hilltops and through the valleys seems to march a splendid pageant, troops and chariots of flame and gold.

And of what are all these made—the flags and banners, the troops and chariots, the flame and gold?

They are made of leaves—just everyday summer leaves all bedecked and polished for the show. There are millions of them just let loose from the mother-trees, and there are millions more still clinging to their branches. Sometimes the very air is painted with them.

The whole world seems enchanted. You can't walk down a little woodland path without stirring up a rustling of gossip among all the leaves along the way. It all seems new and strange.

There in the picture are Muriel, Jerry, and little Amanda. They are taking a nice long walk through the gay countryside. Every now and then they stop to gather some particularly beautiful leaves to take home with them. Those of this old oak tree are a fine dark red, and though the wind is blowing they hold on tight, for they are home-loving forest-children.

Amanda has pulled away a vine which was growing up around the trunk, and she is looking down reprovingly at her little blowing skirt, as if it were trying to interfere. I think the vine must be Virginia creeper, for its five-part leaves turn such a wonderful red and bronze, and its clusters of pretty berries invite many an eager little hand to gather them.

The children have fun going home,

watching the changing pictures along the roadside. On one side is a new aviation field where the little leaf aeroplanes slowly and gracefully alight, and as slowly and gracefully take flight again. Some of them go up a little way and circle slowly round and round, like no-account little tramp planes, too lazy either to come down to earth or to fly away. Some eager ones start swiftly up, and go away and away flying in the sky, as if they wish before they die to look on all the lands.

By the side of the leafy lane is a little hollow where the wind seems constantly to wander carelessly in, and to have trouble finding its way out again. So in the hollow are many leaves moving in an endless whirl. And when the whirling changes all the little leaves round about rustle in applause.

Farther on the children come to a little pond where a gay regatta is going on. Trim little boats with scarlet sails are dipping and skimming in a continuous race. Some leaves are brown and yellow barges floating about, carrying groups of ants and bugs to see the sights. The lily pads are boat houses where the little pleasure barges sometimes moor to let the little visitors refresh themselves.

Comes a great bouncing burst of wind

To reproduce the poster on this page, draw it on blackboard or cover paper, enlarging to any size desired by using the pantograph, which may be bought at any department store. Color the ground, leaves and costumes of the children appropriately, making the leaves bright with autumn colors.

and all the scenes are changed. Long curtains and streamers of leaves are blowing along the fields and the children go spinning and twirling along with them. Away in the back of the wind comes the far echo of winter's elfin horns ablowing.

But the air is thick with golden sunshine and the splendid pageant is still marching across the far hills. Oh, isn't God good to us? We wish we had more eyes to take in all the beauty!

Muriel and Jerry and little Amanda have a feeling that they would like to hold on to it somehow. They are just a tiny bit sad as they tell their mother all about their walk.

"Well," says mother cheerfully, "I can tell you how you can preserve some of your lovely leaves anyway."

Then she shows them how to give the leaves a thin coating of wax so that they will not lose their beautiful colors.

And I can tell you another way to preserve some of the beauty. Look very quietly and attentively at some of the most beautiful scenes about you. Notice just the exact shapes of the trees and the hills, and just how the colors lie against each other. Then close your eyes and see if you can think pictures of the scenes. When you have learned to think nice clear pictures, just tuck them neatly away on your memory shelves, and then some cold snowy winter day you can close your eyes and get the memory pictures out to look at—just for a change. Be sure to try it.

So you see you need not lose the meaning of this wonderful season when the very hills seem almost to clap their hands, and to sing aloud, "The earth is full of the riches of the Lord!"

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Book Reviews

The Honor of the Church, by Charles R. Brown. The Pilgrim Press, Boston and Chicago.

Too little emphasis has been placed in our religious education upon the function and value of the church. Here is a book for teacher and young person alike, and for Methodist, Baptist, Christian, Presbyterian, Congregationalist or those interested in any other church. In a sane yet vigorous fashion it refutes the all-too-common attacks on the faults and failings of the Protestant Church. Not only does Dr. Brown defend the honor of the church. In successive chapters he discusses building the church, belonging to the church, recruiting the church, adapting the church and unifying the church. A lawyer hearing Dr. Brown preach said, "That man says something every time he opens his mouth." He also says something in every paragraph he writes. He brings home the obligations of church membership as well as the opportunities. He is not afraid to face the truth and tell the churches where and how they can be improved.

This is no abstract discussion, but a flesh and blood reality. It is popular in form and concrete in matter, full of the life and problems of to-day. It is just the book to put in the hands of the new members of the church and to those who stay outside. A teacher-training class or an adult class might well use it for a textbook.

Here is a sample paragraph which suggests the style of the book:

"The church which receives into its doors on Sunday morning a congregation of men and women, young men and maidens, hardened, coarsened, disheartened, paganzed by a week of rough contact with the world, the flesh, and the devil, and by its appointed services sends them back to their homes and to their toil renewed and enriched, ennobled and sweetened, ready to take up all their tasks with fresh zest and relish and do them better, carrying on serenely—that church has done something intensely practical."

Rally Day and Absentee Postcards. The Methodist Book Concern.

An attractive set of new Rally Day Postcards is issued by The Methodist Book Concern. They are intended for the use of Sunday-school superintendents and teachers to aid them in their efforts to increase attendance and secure new members. Space is provided for the date of Rally Day and the name of the Sunday school. The cards are beautifully colored and extend an irresistible invitation to the children to return to Sunday school if they have been away during the summer. The price is 20 cents per dozen; \$1.25 per hundred, postpaid.

Six Absentee Cards for children in the Beginners and Primary Departments are equally attractive in coloring and message. If sent by mail to absentee children they will prove a great aid in bringing them back to Sunday school. The price is 15 cents per dozen; \$1.25 per hundred.

Emancipation of Youth, by Arthur Edwin Roberts. Fleming H. Revell.

"How can I go up to the father, and the lad be not with me?" With this text in mind, Mr. Roberts, Executive Cincinnati Boy Scouts of America, in this recent book makes helpful suggestions as to how the religious training of a normal boy may be more successfully conducted by the church. In making these suggestions, Mr. Roberts does so in a constructive spirit, his earnest desire being that the church shall use more fully her unlimited strength and resources for educational purposes. To the realization of this end he makes his contribution, his suggestions falling naturally under three heads: (1) Leadership, (2) Methods, (3) Equipment.

As regards *leadership* he says, "Only the man who is making a success of his own life can be a fit leader of boys. . . . Boys covet the approval of men they admire, the intimate adult friendship and exchange of confidence. If the leadership is of the right sort there will be no difficulty in putting across religious lessons. This type of leader will know how to get next to a boy's heart through his active interests. The hold of the church upon boys would be greatly strengthened if men of outstanding ability and leadership could be persuaded to come into personal relationship with the boys."

As to *methods* he says, "Seventy-eight per cent of a boy's natural interest is in physical activities. Through these activities we must attempt to interpret our religious lessons. . . . Scout community activities include: clean-up campaigns, civic celebrations, census taking, safety-first campaigns, life saving, first aid, acts of distinctive courtesy and of practical aid, distributing Thanksgiving baskets, repairing or making toys for poor children at Christmas time. . . . We know that the Bible has proved itself good, and that it has been effective in the life of boys. Our problem becomes one of choosing the parts desirable for boys, and of presenting them so that they become most useful."

About *equipment* he has less to say, but he urges the provision of at least a boys' room in every church. This room should be the boys' very own, and should be equipped in accordance with their interests. If in the community there is no gymnasium, playground, swimming pool, or their equivalent, the church might well take the lead in providing them, acting in cooperation with other educational forces in the community that are working for boy welfare, forces such as home, school, community house, Boy Scouts, Y. M. C. A. In a word, Mr. Roberts would have the church rank its work with boys as one of its most important tasks. His own success as a leader of boys gives emphasis to all that he suggests in the readable little book which he has so recently written in behalf of boy welfare, to which he is devoting his life.

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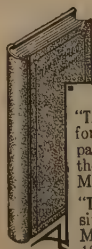
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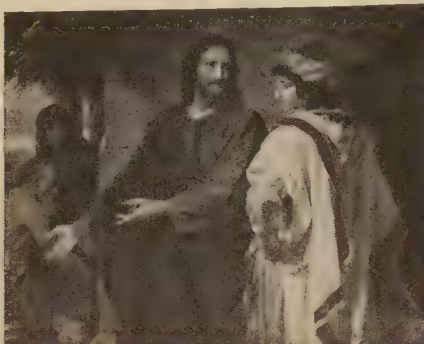
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Current Motion Pictures

REVIEWED BY ELISABETH EDLAND



Pathe

Nanook of the North

THE film *Safeguarding the Nation*, synopsis of which is given below, is especially recommended for use in October preceding Election Day. If shown in the churches and schools it will be the best propaganda for the cause of prohibition that can be offered, and will drive home the truth to every one who sees the picture. Mr. John Hayden in an article in *Physical Culture*, among other things says:

"One of the most promising efforts that I have seen anywhere is a five reel motion picture film that is put out for educational purposes by the Carter Cinema Company, at 220 West Forty-second Street, New York City. The film can be rented for a ridiculously low price and shown to every youngster in your local school, if you will just buster yourself.

"There, in five pictures, some of them taken through a microscope, and all of them worked out with such scientific thoroughness that they have passed the inspection of some of the greatest scientific bodies in this country, you have presented right before your eyes the life history of John Barleycorn and his ways.

"You can see with your own eyes the batter, eighty per cent of whose balls were liners, take two glasses of beer, for a test, and drop his score sixty per cent with only twenty per cent of his balls liners.

"You can see test after test, each of them perfectly genuine, and each of them showing by delicate precision instruments what happens when alcohol gets on the job. Here is a marksman who can score twenty-seven out of thirty shots; he takes two pints of beer and his twenty-seven drops to three."

This tells only a part of what the film shows. Use it in your schools. Every

child and young person should see it. It would make concrete one hundred allegations about alcohol that they have never heard or visualized.

Safeguarding the Nation. 5 reels. Exchange, Carter Cinema Producing Corporation, 220 West 42nd Street, New York City. An accurate presentation of well-known scientific experiments conducted to discover the physiological and psychological effects of small or large amounts of alcohol upon the structure and functions of the human body. Tests of individual performance without the use of alcohol and the same performance after small amounts of alcohol have been taken with the startling difference in results are clearly pictured; also the impaired efficiency to industrial workers and the resultant losses and damage to property interests and public safety. The whole is a compelling visualization of the effects of alcohol.

Nanook of the North. 6 reels. Producer, Robert J. Flaherty, F.R.G.S.; Exchange, Pathe, 1600 Broadway, N. Y. C. It has never been our privilege to review for our readers a film equal in interest to *Nanook of the North*. Not the least of the unique features of this film is the fact that it was photographed entirely in the frozen north 800 miles north of civilization's most northerly outposts, where the sea is frozen and the land produces nothing and the average temperature is 35 degrees below zero. It was developed and printed in the North with the assistance of Eskimos who were taught how to develop.

Our Leading Citizen. 5 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, N. Y. C. Thomas Meighan and Lois Wilson in story

adapted for the screen by George Ade. Dan Bentley, lawyer, goes to war and returns a hero. He refuses to be the tool of the local politicians in his candidacy for congressman. He proves the victor and wins a bride. Cut scenes of drinking and fight.

The Cat and the Pig. 2/3 reel. Exchange, Pathe, from Aesop's Fables of the same name. Moral: "Some people are never satisfied."

The Maverick. 1 reel. Exchange, Kineto Co. of America, 71 West 23rd Street, N. Y. C. Romantic reflections of an old saddlehorse, beautiful scenic views.

The Seven Ages of Fishing. 1 reel. Exchange, Goldwyn, 469 Fifth Avenue, N. Y. C. A series of fishing scenes. From very small boys to old man.

Seeing Scotland. Exchange, W. W. Hodgkinson, 469 Fifth Avenue, N. Y. C. An all-around trip by train, motor, and boat; views of mountains, highways, lakes, bridges, falls, gorges, castles, winding mountain railroads and cities.

Training Teachers through Denominational Agencies

(Continued from page 31)

rather than from the impelling joy of service. It is the office of denominational teacher training not only to increase the efficiency of the vast volunteer army representing the denomination but to so multiply their joy in the service that they will be constrained to give more of time and talents. We are changing irksome duty to glorious privilege.

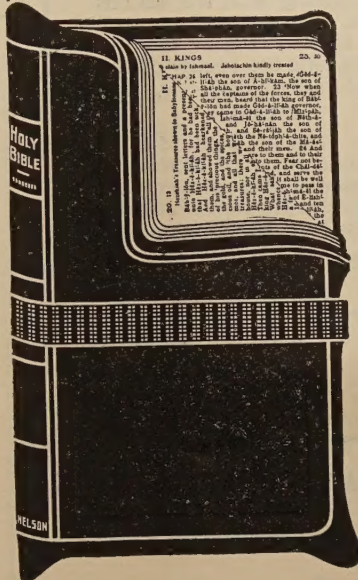
Denominational agencies are most fitted to perform this task because they are in closest touch with the churches of their respective communions. The latest statistics and most definite information concerning the welfare of our American schools are available for the use of their own denominational field forces. Added to this is perfect familiarity with the enterprises for which the members of the different denominations are being specially trained.

Denominational teacher training therefore is specialized training for a particular task. By means of teacher-training classes in the local church, schools of methods, summer training schools and young people's conferences, each denomination is endeavoring to conduct a training camp for its own forces. By its very nature this work is not spectacular; but it is steadily gaining ground. Each year, progress is being made, more classes are being formed, more credits issued, more diplomas granted. It has seemed a difficult work to promote; but the day is speedily coming when the majority of teachers in the church school will be to some extent trained and no school will be content until its main leaders are graduates of a recognized teacher training course. The battles of the late war were won in the training camps. The battle of the world's Christianization is eventually to be won in the schoolroom by means of trained officers and teachers.—Charles Darsie, at the Teacher Training Conference of the Kansas City Convention.

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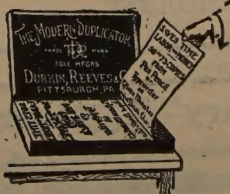
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Does America Want Beer and Light Wines?

(Continued from page 21)

responsible for no small part of general misrepresentation of America abroad. This is done in the hope that if America is made an object of dislike there will be less danger that prohibition will get a foothold elsewhere. The liquor traffic of the wet nations handicaps the nations that are trying to restrict or prohibit it, just as the wet town or wet county or wet state used to complicate enforcement in dry towns, counties, or states. Smuggling from wet countries constitutes no small part of our enforcement problem today. The same is true in Norway and Finland.

Liquor interests are interfering in the rights of small nations to manage their internal affairs. At the present moment Iceland, which has had prohibition for seven years, has found herself compelled by wine-producing Spain to admit Spanish wine up to twenty-one per cent alcoholic strength. Iceland never did import Spanish wine, but Spain has been the market for Iceland's chief product, fish, on which the island's industry and shipping interests largely depend. During the past year Spain informed Iceland that unless Spanish wine was admitted to Iceland the maximum duty on fish would be imposed by Spain, which meant practical ruin of Iceland's trade. Iceland has had to yield temporarily.

The old American beer trade is establishing itself in new markets. Into China, which has been trying to shake off one habit-forming drug, are going American brewing machinery and beer advertising. The American missionary forces which have been trying to bring to the East the message of Christ now find themselves face to face with the American beer forces. Shall we give the East Christ or beer? is a serious question which faces the Christian conscience of America.

These are some of the reasons why America must not only finish her own long war against alcohol, but why she should help the hands of men and women who in nearly all nations are fighting it against such odds of conservatism, tradition, and entrenched interest as we, even in our long, hard battle, never knew. That is why it behooves America to make a success of prohibition; why yielding to beer and wine would be considered defeat of prohibition.

Are You Using These Textbooks?

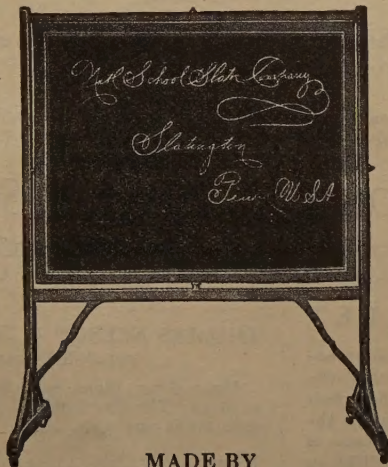
(Continued from page 15)

"Hickety-Home, hickety-home!" begins the fourth chapter. "Hickety-home!" sang the wheels. "South! South!" panted the engine every time it left a station. Yes, south again was where Lincoln was going. The good doctor whom the people at the friendly church had sent to see his father, had told them that because of the cold of the big Northern lake city, the dampness

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of the stock-yard work, and the ramshackle, crowded rooms in which they had lived, his lungs had become affected, and that only by living in the open air of the sunny South could he hope to become well once more. But where should they go? They knew only their old home."

Try telling these stories and let us know the result.

Specific Legal Provisions

(Continued from page 23)

the public-school system. No credit is asked for work accomplished; and attendance is not enforced under the truancy law. If the child is habitually truant from the church school, he is simply reported to the public-school authorities and the privilege of attendance is withdrawn. The work of the church school is, then, in no sense a part of the school curriculum. In legal effect the child is excused from school in order to attend the church school on the ground that the absence is for his well-being and presents reasonable ground for that privilege.

This plan presents none of the features which might, in some jurisdictions, militate against the other two. It does not involve the use of a public building, or any expenditure of the time of the public-school teachers, nor does it make the religious instruction in any way a part of the public-school curriculum.

It does, however, raise the question as to whether the compulsory school law authorizes the local authorities to permit the child to absent himself from school during the school hours.

It will be noted that in Michigan and Indiana there is no statutory requirement that the child should attend the public school during each hour of the day that it is in session. On the other hand, in Illinois and Wisconsin, where there is such a requirement, it is mitigated by the proviso that the parent is permitted to instruct the child privately, so long as the instruction is substantially equivalent to that given in school and the instructor is a competent person. There would, therefore, seem to be no legal objection in any of the states to this plan of religious instruction.

Conclusion. It should not be understood that the three types discussed in this brief article exhaust all possible plans for week-day religious education. There are endless variations and combinations to suit local conditions. But for clearness it has been deemed best to arrange them as has been done. Deductions can easily be drawn from the cases here digested to apply to the individual case. It would seem that, while the first type would be objectionable in many states and the second type in a few states, the third type would be entirely legal in almost any state.

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(Continued from page 9)

training the rank and file of our teachers until we have captured and trained a competent leadership through which to train the local church.

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The House of Friendliness

(Continued from page 38)

were ready to go. We were gathering the children together, very reluctantly on their part. I walked into the reception room of the House. Five or six of our juniors and several of the foreign children were standing with upturned faces, looking intently at a beautiful sepia print of *The Last Supper*. Helen was pointing out the apostles and Jesus with the assistance of the other boys and girls. In a very sweet way she said, "It was painted by"—hesitating—"Leonardo da Vinci, who lived in Italy."

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